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1942**

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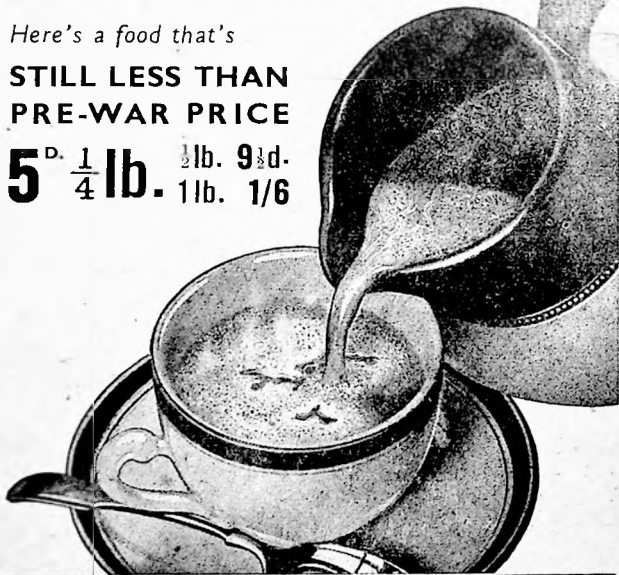
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THIS issue is the thirty-second of a series of annual Lesson Handbooks. The first eight issues (1911-1918) were each entitled "The Adult School Lesson Handbook." These are all out of print. Later issues have been as follows :

- 1919. LIGHT AND FREEDOM. (Out of print.)
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BY WAY OF PREFACE

Alas ! Alas !
Thou hast smitten the world,
The beautiful world :
Thou hast laid it low,
Shattered, o'erthrown,
Into nothingness hurled,
Crushed by a demigod's blow !

We bear them away,
The shards of the world,
We sing well-a-day
Over the loveliness gone,
Over the beauty slain.

Build it again,
Great child of the Earth !
Build it again
With a finer worth,
Build it up to the sky !
In thine own bosom build it on high !
Take up thy life once more !
Run the race again !
High and clear
Let a lovelier strain
Ring out than there rang of yore !

—From Goethe's "Faust."

BOOK REFERENCES

Care has been taken to check particulars of publishers and prices of books recommended throughout the following pages, but war conditions may cause changes in this connection. Booksellers should be consulted before ordering and the fullest possible use be made of County and Public Library facilities.

THE FELLOWSHIP HYMN BOOK

The references to "suggested hymns" throughout this Handbook are to the *Fellowship Hymn Book* (revised edition). Particulars as to editions and prices of the Hymn Book will be found in the advertisement pages at the end of this Handbook.

A STATEMENT OF PURPOSE

An Adult School seeks to create opportunities for

- the gaining of knowledge
- the sharing of experience
- the development of personality
- the promotion of friendship
- and an understanding of the Divine as revealed by Jesus.

LIFE WINS THROUGH.

Section I.

Destruction and Recovery.

NOTES BY T. HERDMAN.

January 4th.

I.—PRESENT TROUBLES.

Keynote :

"The present is but the past flowing into the future."—MACKINDER.

Bible readings : 2 Kings 25. 1-11 ; Nehemiah 2. 1-8.

Suggested hymns : *F.H.B.* (new) : 5, 53, 61.

In times of stress men of all times and all climes have looked backward to a "Golden Age" or forward to "a good time coming." Few, if any, thinkers have conceived history to be a record of either unbroken progress or unbroken decline. Whether we look at the story of mankind or at the story of the humblest individual, we see periods of advance, of building, alternating with periods of retrogression, of destruction. Jerusalem was destroyed under Nebuchadnezzar, but it was rebuilt under the inspiration of Nehemiah. Greece had her periods of decay as well as of glory, Rome a period of expansion as well as a decline and fall. In our own history the destruction of Roman Britain was followed by the slow building of Saxon England. The black pages may be the more prominent, but they are certainly less numerous and less important than the white pages of history.

As with nations, so with cities. Jerusalem, Athens, Rome and Paris have all been destroyed by fire and war and rebuilt. Lisbon and San Francisco, levelled by earthquake, have risen from their ruins. London, ravished by the great pestilence, was almost wiped out by the Great Fire. During four summer days of 1666 some 80,000 of its homeless people looked on helplessly from the meadows outside its walls whilst St. Paul's and a hundred other churches, the Guildhall,

the Royal Exchange, and nearly fifty of the halls of the ancient City Companies were reduced to ashes. Virtually the whole city was destroyed, yet six years later practically all its streets and public buildings had been raised again. Only forty years after the fire it was written :

“ However disastrous it may have been to the then inhabitants, it has proved infinitely beneficial to their posterity ; conducing vastly to the improvement and increase, as well of the riches and opulency, as of the splendour of this city.”

And a century later Wordsworth could say of it, seen in the morning sunlight,

“ Earth has not anything to show more fair.”

In the lives of institutions and of individuals the same ebb and flow is often easily distinguished behind the more obvious pattern of the passing years. Few of us are without memories of dark days. The shock of disaster is all too easily felt again. We recall the first reaction—everything worthwhile shattered and lost. Not quite so easily, perhaps, we can see now our slow climb back to normal life ; not just the same life as before, but nevertheless a life worth living.

In all our industrial and mining areas the refuse from man's labours has been thrown out to swamp and obliterate the seemly beauty of the countryside. Yet even there we see Nature after a time resuming her sway, slowly clothing again the most hideous of spoil-banks with daisy and white clover.

In the growth of our bodies we see the same process at work. How many of the millions of cells that this morning were living, active parts of “ you ” or “ me ” will have died ere the sun sets to-night ? And how many new cells will have been born to replace them ?

Is there anything of comfort or hope to be drawn from the consideration of such facts ? More important still, are they true facts or only vain imaginings ? How often has the fall of the heavens been foretold—and who has yet recorded their fall ? How often has the “ end of civilization ” turned out to be but the end of *a* civilization, the beginning of another and a better ?

January 11th.

II.—IN THE MIDST OF THE TURMOIL.

Keynote : " Always there are torches that do not go out."

Bible reading : Joel 3. 9-16.

Suggested hymns : *F.H.B.* (new) : 127, 1, 55.

In the midst of trouble we may bemoan our unkindly fate, we may search the causes that led to it, or we may brace ourselves with the determination that somehow out of this evil good shall come. These notes are written for those who choose the third course.

The history of all living things—of individuals or of groups, of human beings or of lower groups—is a story of birth, growth, decay and resurrection, of creation, destruction and re-creation. Under some conditions destruction is very rapid, and war is the mark of some such periods. Is it not perhaps sound to think of war as a speeding-up of a normal process, analogous to the violent waste of bodily substance in a fever patient in contrast to the wastage rate of a healthy body?

In wartime, ways of life are changed—our ideas, our food, our hours of labour, even the nature of that labour, the values we attach to many everyday things. The old ways are tested, some rejected as unsuited to wartime conditions, some seen to have been false under any conditions, others seen to preserve their old values, unchanged or even heightened.

War is a testing time for existing civilizations. It is an opportunity for the community to get rid of accumulated rubbish, outworn theories, the dust of a too-comfortably upholstered existence. It offers chances for the trial of new ideas. Those who suffer now may not see or know who shall benefit, or in what way, or when.

Can you find examples of (i) ideas found to be false and jettisoned under the stress of war ; (ii) of opportunities for advance presented and grasped during war periods?

(See H. A. L. Fisher's Autobiography and read how he seized such a chance to develop English education in 1917-18.)

A modern writer, in writing of " War as a Schoolmaster " (*The Highway*, November 1940), says it is :

- (i) An instrument of change. (*Must* it be so, or only *may* it be so?)
- (ii) An instrument of culture-contact. (Nations meeting as allies or enemies must thereby learn something of each other).

- (iii) An intensifier of productive effort. (Think of the many ways in which agriculture, industry and transport are quickened up, and of the new products and processes introduced.)
- (iv) A searcher-out of defects and a teacher of methods of correcting those defects.
- (v) An agent in the deepening of the sense of national duty and of national unity.

It is worth spending a little time expanding and illustrating each of these points.

It is not, of course, suggested that war is the *only* teacher of these lessons, or even the best teacher.

It appears, on the surface at least, that good *may* come out of war. The point here is not whether the evil involved is greater or less than that good, but whether *any* good comes, or can be got from it. Does the good evolve without effort, automatically so to speak, or must those in the midst of the turmoil labour to ensure its emergence? Is the nature or extent of the good independent of the conditions during the conflict, or must we be active to secure such conditions during that period as will permit of its emergence? Think of the analogy of the ploughing of the fields necessary to the later harvest—without pushing it too far, of course.

January 18th.

III.—THE INSURGENCE OF LIFE.

Keynote : "In death is life, immortal, strong."—W. S. LEEMING.

Bible reading : Zechariah 8. 1-8.

Suggested hymns : *F.H.B.* (new) : 254, 376, 378.

Let us begin with a platitude : "Every living thing persists in living until it is dead." Bruised and broken, the humblest plant persists in lifting its head again ; under the most unfavourable conditions it goes on pushing out its stems and spreading its roots, bursting into leaf and flower and forming its seeds. See how coltsfoot and dandelion push up through the garden path, breaking asphalt or lifting paving slabs in their obstinate pursuit of mere existence. Wind-torn and frozen, still the trees go on. The spider spins again its damaged web, the sparrow rebuilds its shattered nest. Their "spirit" carries them on until death finally supervenes and ends their striving ; but so long as they live they struggle on. A first goal achieved, they strive towards a second. In the midst of destruction they build ; their building brought to naught, they build again.

In how many ruined cities of Europe has it been possible to see man's kinship with his lesser brethren in a similar persistence ; the same striving—but with a difference, for man more than these can adapt, can learn from experience, can plan to meet possible or probable future disasters, can save from the autumn plenty to meet the scarcity of winter and spring. Most important of all he can *imagine*. From the basis of his past experience he can push out and picture the yet unknown future. Note Zechariah's picture of the rebuilt Jerusalem.

Recovery—reconstruction—must come. The period of destruction will end and be replaced by a period of re-creation. It is, in fact, coming now ; it has begun. Change is constant and some of the lines of the present change will blossom out in due season as the characteristics of a future life. "The present is but the past flowing into the future."

What can we do as individuals, as groups, as a community, to hasten and to encourage that recovery ? That is the question this Handbook seeks to answer. For present consideration the following are suggested :

This leads him finally to realize that he too is merely escaping and afraid to face life, and that the world's progress depends on the persistent striving of each individual.

2. The story of the play.

It is the day when Flanning has come by aeroplane with his pilot Streeter to make his monthly inspection. Charleston is evidently no ordinary lighthouse keeper, being, though excellent at his work, completely unsociable and reserved, refusing to have any newspapers or books, and not even wishing the radio which Flanning has brought.

"But you're getting out of touch," says Flanning; "a man owes it to himself to keep in touch," and he speaks of the drama of the world situation to-day and wonders how it will all come out. Charleston tells him dryly that he does not share his interest in the future. Charleston and Streeter have met several times in the past, when Charleston was a brilliant reporter writing up events in Europe, and Streeter was flying for various oil companies. Both have now become completely disillusioned, and hopeless about the world's future. Charleston discovers that Streeter, despairing of the world, is going off to fly for China in the war against Japan. He tells him that he has not a chance of surviving, and Streeter says with a laugh, "Okay, a Chinaman's chance." Charleston accuses him of having ideals, and Streeter at once repudiates this, saying, "I'm dying for no causes! I'm going to China for one reason. I'm sick of reading the newspaper. I'm sick of problems. I'm sick of strikes and unemployment." But when Charleston asks him why he does not fly for the Japanese his horror shows that "the urge to do something decent" is behind his resolve.

Now emerges the cleavage in their viewpoints. Streeter feels that the only way in which he can meet the world situation is to plunge into the thick of a war; Charleston's way is to leave Europe and to live in isolation:

STREETER. "The time comes around; you've got to do something. That's all there is to it. You can't stand by and watch for ever."

CHARLESTON. "Who says you've got to? Why come to that conclusion, you can't watch, you've got to get into it. Get out of it, you fathead!"

STREETER. "So that's it. Get out of it. Sit on a rock in the middle of Lake Michigan. . . You call that getting out of it? I'll take China."

Then Charleston tells how he found he could no longer be a journalist, for he could no longer look at things objectively.

CHARLESTON. "Street, society's got no worse enemy than a cynic. I took this job to put myself out of circulation."

Then he began to tell of the tablet on the wall and of the immigrants.

CHARLESTON. "A human being is a problem in search of a solution. In their day you looked up the answer in the back of the book. No matter what your situation was, the answer was always there. The land. Expansion. Go west, young man. Ninety years pass. We expand the world around. Everything there is to exploit—we exploit it. Come down to our day, Street; look up the answer in the back of the book. You know what you find. A blank page. . . Expansion, we can't get away from it! . . . But now it means conquest; expand by force! War! Civilization slips out the window. Truth. Freedom of speech. Human dignity. Democracy. Out the window, ignored and forgotten. And they'll never come back again."

Then Charleston tells how he lives with half-a-dozen people whom he has brought to life again in his own mind. He challenges anyone to say that his imaginary world "is sillier or more futile" than the present world. He adds, "Mankind's got one future—in the past."

The rest of the play tells of Charleston's relations with these characters.

To one of them, Captain Joshua, he has revealed the secret that Joshua himself and his fellow passengers are really dead and only re-created in Charleston's mind. Joshua tells him that he has not imagined them correctly, and that they were not the shallow characters whom Charleston has created.

JOSHUA. "You wanted them true—or perhaps you're as afraid to face my people and my times as you are to face your own."

CHARLESTON. "What's that? This is getting fantastic. A man in my own mind steps up and tells me off."

Gradually we learn about the passengers and discover that these various immigrants were each fleeing from Europe because they were without hope.

One of the passengers is Dr. Kurtz, an Austrian doctor, who had been experimenting with what later were called anæsthetics, but people in Vienna were suspicious of him because he experimented on animals, and they burnt down his house. So he had given up his research work in despair and was coming to live in America.

Miss Kirby, an unmarried woman of forty, thinks women have no choice to be anything in the world but men's slaves. She has spent her life fighting for the dignity of women. Now she has given it up as a useless struggle, and is coming out to Salt Lake City hoping to marry, even if she is a man's third or fourth wife, and to have a baby—she hopes a boy.

Dr. Kurtz' daughter Melanie despairs of the world because of its ignorance—the ignorance of such people as those who had

burned their house down. Charleston tries to explain to her that education will come, but she cannot understand that it could ever be for any except the rich.

Mr. Briggs, a sickly man, unemployed for years, with more children than he can look after, is hoping to escape from poverty, ill-health and unemployment, and to become rich in California. But his wife has just given birth to a baby on board ship, and both she and the baby have died.

KURTZ. "We live in a troubled world. Be assured God is no less troubled than we. He created mankind for his own divine purposes, enlightenment and justice. . . . He sees you working from dawn till night, underpaid, underfed, conceiving children you wish might never be born, powerless to help yourselves. . . . He sees us deserting our fatherlands, and all our deepest dreams. The triumph of science, the enlightenment of education, the dignity of labour, the equality of women and men. These are the banners we leave on the field. He sees us now, groping about in an alien land for all the second prizes, wealth, peace of mind."

CHARLESTON. "You come to America seeking for *freedom*. That's no second prize."

KURTZ. "We are fugitives seeking sanctuary, nothing more."

Charleston then tries to give them hope. To Kurtz' assertion that all genius is dead, that no one has risen up to take Beethoven's place, and that God has given up the struggle, he replies that in Kurtz' own city of Vienna is living a young man called Johannes Brahms. In England there is a man called Charles Darwin. In Paris there is Louis Pasteur, in London Florence Nightingale, in America Abraham Lincoln.

CHARLESTON. "Stick to your guns, for God's sake ; stick to your guns ! Men live among you to-day who will be the leaders you despair of finding ! . . . Have the vision to look ahead. See a world where science is a new religion ! See America, your adopted land, where the poor go to school with the rich ! See women sitting in the House of Commons, and in the Senate of the United States ! See labourers working but eight hours a day— . . . and say that in less than a century every single thing you despair of will have been accomplished !"

But they do not believe Charleston, and, finding he cannot help, he tries to dismiss them. But they will not go. Joshua says : "You'll no more escape us than escape yourself, Mr. Charleston !" These characters whom Charleston has brought to life now in their turn urge him to face reality and not to seek escape.

Kurtz begs him to devote himself to trying to stop wars. "Whatever the problem mankind faces, sooner or later a solution will come," but it depends on the faith and devotion of men in each generation to see that it is solved as soon as possible.

When Kurtz and the others finally leave, Charleston calls on Streeter in his imagination, saying, "I've got what we never had before, faith in ourselves. But what's to be done now?"

Streeter, who has been killed in China, enters and says he has found that fighting is not enough. This will not stop wars. Charleston then sums up the philosophy to which he has won through:

"We've reason to believe that wars will cease one day, but only if we stop them ourselves. Get into it to get out of it, Street. Problems can only be solved by doing them. We've got to create a new order out of the chaos of the old, and already its shape is becoming clear. A new order that will eradicate oppression, unemployment, starvation and wars as the old order eradicated plague and pestilence. And that is what we've got to fight and work for, Street; not fighting for fighting's sake, but to make a new world of the old."

Points for discussion:

1. What things are we tempted to feel hopeless and helpless about to-day?
2. Is it true that only by remaining in the midst of the difficulties and working steadily at them will the solutions come?
3. Do you feel that Charleston's philosophy is adequate? He seems to think that all depends on man, and does not express the Christian view that only through God's help can man prevail over evil.

Note:

These notes are only meant to help in the study of the play, which should certainly be read. It is not difficult, and very interesting. *Thunder Rock*. Robert Ardrey. (Hamish Hamilton, 5s.; or from a library.)

Bible reading: 1 Kings 19. 4-16.

Suggested hymns: *F.H.B.* (new): 158, 159, 243, 409, 410.

Section II.

What difference does Christianity make?

NOTES BY WILFRID H. LEIGHTON, M.A.

Living in a world at war, and passing through a revolutionary period, we are thrown back on to fundamental questions. What is wrong in our civilization? Can we put it right? Life itself wins through, but what kind of a life do we want? Can we find a way of life which will give us moral and spiritual power in our own personal lives and in the life of the community to overcome the evils of our age?

The following studies are an attempt to examine the appeal of the Christian way of life, and to test the statement that "out of the sayings recorded in the Gospels, Christ speaks inexhaustibly to the deepest needs of men in all time."

Many books can be consulted, but we need also to draw on our own experience and our own thinking. The appended list of books is recommended, as they were used in the writing of the notes. They will repay careful reading and study.

The Relevance of Christianity. Canon F. R. Barry. (Nisbet. 11s. 6d.)

The End of Economic Man. Peter Drucker. (Heinemann. 8s. 6d.)

The Idea of a Christian Society. T. S. Eliot. (Faber & Faber. 5s.)

Christianity and World Order. The Bishop of Chichester. (Penguin Special. 6d.)

Creed or Chaos? Dorothy L. Sayers. (Hodder & Stoughton. 6d.)

The Resurrection of Christendom. Dr. J. H. Oldham. (Christian News-Letter Publication. Sheldon Press. 1s.)

February 1st.

I.—"LIVING, AND PARTLY LIVING."

Bible readings : John 10. 10 ; Luke 12. 13-21.

Suggested hymns : *F.H.B.* (new) : 62, 128, 343, 342.

1. What difference does Christianity make ?

This question is arresting but unfinished. It should go on to state : What difference does Christianity make to me ? to the social life of which I am a part ? to the nation ? to the world ? Supply a few answers about yourself. If Christianity doesn't make any difference to your thinking, and feeling and conduct, say so, but be careful that you are certain. We have all been born into a way of life which has been, and is being, influenced by the teaching of Jesus and the interpretation of that teaching by the Church. Can you honestly say that your conscience, and its bearing on your personal and social life, is not influenced by Christianity ? Apply the same test to our social and national life.

2. What does it mean ?

Life goes on, wins through, and we are facing a situation which demands courage and endurance—but something more. Before this war, thinking people were aware of a sense of frustration and hopelessness, of confusion and disillusion. It is easy enough to exaggerate these things, and just as easy to ignore them. Perhaps the majority of people don't trouble to enquire very deeply into the kind of world in which they are living, but they are quickly aware of the things which touch them personally, such as unemployment, disease and war. They may become angry when they see, on the other hand, extravagance, luxury and waste. These things are symptoms of something radically wrong in our social and national life, yet they occur in an age which has made great progress in many directions.

"Thus you have this extraordinary situation. Men apparently have a general belief in progress ; but they lack any clear idea of what it all leads to, or why it is desired. On the one side you see incredible advances in mechanical invention ; but on the other side a crying ignorance of human nature. It is a kind of civilization, most certainly ; but it is profoundly disappointing. It lacks a purpose. It is obviously secular. And the question which one is bound to ask oneself is just this : Is the secular character of modern civilization perhaps more responsible than any other cause for the

fact that it is so unsatisfactory, so inhuman, so hostile to community ? ”
 —The Bishop of Chichester in *Christianity and World Order*.

“ Never before was the Intelligence so futile,
 The Heart more stunted. The human field became
 Hostile to brotherhood and feeling like a forest.”

—*Journey to a War*, Auden & Isherwood.

An answer to the question, “ What does it mean ? ” is found in the fact that Christianity challenges such a way of living, and is a judgment on us all for living as though man were an “ economic animal,” to use Peter Drucker’s expression. We have lived for wealth, social privilege and power, all of which divide men and cause strife and war. If there is one thing which is absolutely clear it is that this way of life is the way of death, and this is why Christian people cannot and will not accept it. Material things are necessary for a material existence, but man is not material only, or animal only, and to live as though he is is to live only partially. Man’s true life is lived according to qualities and not quantities, and this can be tested in any human situation.

3. Escape.

If Drucker’s statement that we are living like economic animals is true, then it is not surprising that we seek satisfaction in such things as sport and entertainment. The vast majority of folk to-day make a clear division between their work and their leisure or recreation. Work is regarded as hard or unpleasant, or both, therefore leisure must be pleasant and easy. This is not real living ; it is only partly living. Life has ceased to be a whole and lacks purpose. Fatalism and superstition are accepted as substitutes for a faith in life.

4. Poverty of mind.

One of the really serious things about our present civilization is the number of people who are not grown up. Unlike Peter Pan, however, they are not childlike, but childish in their amusements, their tastes, their interests and their conversation. They let others do the thinking and, as a consequence, are the prey of propagandists and false prophets. This is life on a low level. The Christian man and woman *should* have none of it, since Christianity, while admitting the faults of the past, and of the Church itself, is a call to critical thought and mature judgment.

5. Poverty of spirit.

Alongside shallowness of mind goes insincerity and feebleness in the emotional life. Excitement and sensation take the place of

real feeling. Obstacles lead to a sense of frustration or to taking the easy way out of a difficult situation irrespective of the consequences, and when things go wrong the blame is put on life, or circumstances, or conditions, and refuge is often taken in the statement, "What is to be will be." Courage and endurance are spiritual qualities, and arise out of a character which has depth of conviction and resoluteness of spirit.

6. The challenge of life.

This war has demonstrated the heroism of ordinary folk. From all quarters have come selfless and self-sacrificing actions under conditions of danger, disaster and death. Ordinary folk everywhere have proved their innate nobility of character. Nearly all of this is unselfconscious and spontaneous, but its explanation may lie in the awakening of a sense of living and working for a great cause, and because the war itself has revealed the things for which it is worth while to live and die. But was it necessary for a war to bring out these qualities? Was life before too easy for some, and too hard for others—too uneventful, too mundane, too hopeless, too drab? If so, what are the reasons? Is it not strange that in the midst of disaster and death many people are learning how to live? We were blind to these possibilities in the days of peace.

T. S. Eliot, in his poem, "East Coker," expresses the mood of Christian acceptance of life, a life which contains good as well as evil, a life which offers fulfilment as well as frustration, and can become the triumph of the eternal spirit in man :

"I said to my soul, be still, and let the dark come upon you.
Which shall be the darkness of God. As, in a theatre,
The lights are extinguished, for the scene to be changed
With a hollow rumble of wings, with a movement of darkness on
darkness,
And we know that the hills and the trees, the distant panorama
And the bold imposing façade are all being rolled away."

The first of our Bible readings is a tremendous affirmation. Jesus makes the claim that he came in order that men might live and live abundantly. Here is no acceptance of "partly living," but a statement which rings with the challenge of hope. Life may win through, but what kind of a life is it? The fact of winning through gives it a vital quality, but unless there is recurring victory the quality of life will deteriorate. One answer, therefore, to the question "What difference does Christianity make either to me or to the life of the world?" is found in the assertion of a fuller life for the mind and spirit of man, and for the society in which he lives.

The second reading is a warning to any man or society claiming to live according to economics alone.

February 8th.

II.—THE POWER OF FAITH.

Bible readings : Hebrews 10. 38-39 ; 11. 1-40 ; Matthew 17. 14-21.

Suggested hymns : *F.H.B.* (new) : 367, 370, 378, 53.

1. New faiths and old beliefs.

The Nazis, the Fascists and the Communists are all believers—but in what? What can be said of Democrats? Firstly, that a good many have been on the defensive and consequently in danger of destruction. Secondly, that before the war far too many had ceased to believe in anything very clearly. They had respect for the virtues of moral integrity, uprightness, honesty and straight dealing, but no deep religious convictions.

Many who had a passion for social reform were either hostile to religion or coldly neutral. The majority of men and women were indifferent to either reform or religion. Without knowing it they were fatalists, and fatalism is always fatal to progress whether in personal or social life. The attraction of Nazism, Fascism and Communism lies in their appeal to go all out for something thought to be worthy of life and death. They claim man's whole allegiance and demand his utmost devotion. Neither Christianity nor Democracy in our time have succeeded in doing that. Now that both are threatened, the challenge is being met; but will the devotion be sustained? In any case Christianity and Democracy are not the same thing, and it will need something different from war to save them.

2. The answer to pessimism.

The period between the two Great Wars was in many respects one of disillusionment and despair. The optimism of 1919 became the pessimism of 1939—both exaggerated moods, but both affecting vitally religion and politics. Very few before the outbreak of the present war knew what was their political faith; the party labels sufficed for the majority, but how many could have defended them with conviction? The war has made us all democrats in name. The reality of our faith in democracy will be tested in the coming peace.

It was the same among those who made any profession of Christian faith. How many had the faintest notion of what Christianity teaches about God, or man, or nature or society?

The absence, apart from some notable exceptions, of deeply convinced Christians in the Church made it a dwindling company of diminishing social influence and significance. The answer to this kind of thing is neither vague idealism nor blind optimism. It demands clear thinking on the nature of God and man, and the courageous conviction that there is a power in Christianity which can transform both men and society. These are among the qualities which will "awaken in men responsive attitudes and lead them out to new moral ventures."

3. "Faith without works is dead."

The power to remove mountains of injustice and evil in personal and social life is implicit in all great religions, and it is my conviction that in Christianity there is a power which can conquer fear and frustration, can change despair into hope, can defeat evil with good, and can transform man's tragedy into a triumph of God's love. This may sound far-reaching and perhaps unreal, but the evidence is found in the lives of men and women from the days of the first Christian disciples to those of our own time.

A faith of this kind is not passive but active. To those who proclaim that Christianity is powerless in an age of power-politics I reply that the early Church triumphed in a world of power-politics. The religion of Jesus was not and is not a religion of easy tolerance and amiable talk, of an escape into cloud-cuckoo-land, but of living, enduring, and triumphing in the midst of clouds and thick darkness, of suffering and tragedy. It proclaims God's undying love and the triumph of his truth.

"And this is the Gospel for an iron age. It was in an iron age that it was born, for what warrant have we for supposing that life was easier for the man in the street, or a vital faith less difficult to hold on to in the first century than in the twentieth? Then, and ever again in past years, at times of demoralization and anarchy it has proved its power to be the creative focus of a new and a more hopeful social order. It has still that power to-day."—Canon Barry, in *What has Christianity to Say?*

4. Faith and hope.

To-day the Christian is living in a world that has suffered from moral and spiritual chaos. Life goes on, but what kind of life is it? The need is for those who have attained harmony in their inner life which is God centred, who live in obedience to the will of God in their personal and social relationships, who strive for freedom of all kinds because its denial in any form means some degree of slavery, who work for social justice in accordance with the moral and political rights and duties of man, and who strive to create a better international order because all men are children of God, and international

peace is the first expression of such an order. This is "the wisdom and power of God," and this is "bringing immortality to light." In this faith lies our hope.

What is the alternative?

5. Neutrality means defeat.

The challenge of the new faiths of Nazism, Fascism and Communism has been delivered. Christianity accepts the challenge and returns it. The question we all have to face is whether we want a Christian civilization or not. A straight question demands a straight answer. Neutrality is no answer.

"Move then to new desires
For where we used to live and love
Is no man's land, and only ghosts can live
Between two fires."

—CECIL DAY LEWIS.

The significance of the Bible passages is clear. It is their application to-day that matters.

6. For discussion.

1. What lies behind the indifference or hostility of many folk to the Christian Church?
2. What in your experience has led you to a belief in the goodness and power of God?
3. Precept must go with practice in matters of faith as in other things. How can we live out our belief that God is love?
4. "Christians are not primarily people who believe the creeds and formularies of Christendom. They are primarily people who believe in God and Man through Jesus Christ." What does that mean?
5. "It is quite easy to believe things about God, and about Christ, and yet to have no real touch with the Divine." What is the test?
6. Can the hope for a better order in the world be sustained apart from a faith in the will and purpose of God?

February 15th.

III.—THE CHRISTIAN CHALLENGE.

Bible reading : Matthew 5. 13-20.

Suggested hymns : *F.H.B.* (new) : 29, 59, 30, 4.

Would you like to see a Christian order of society? What would you expect it to be like?

1. Christianity is not a substitute.

In answering the two questions above we must be on our guard against assuming that a plain "Yes" to the first, and a catalogue of personal and social ethics to the second, will suffice. We do not know what a Christian order of society is like, since one has never existed, and one man's idea of what it should be would differ from another's. Christianity is not a static thing, and there have been many and varied ideas throughout the centuries since Jesus lived as to what it really is. Jesus himself did not lay down exact definitions, and to-day we shall be wise to avoid giving the impression that we can give the pattern of a Christian civilization as an alternative to Capitalism, or Socialism, or Nazism, Fascism or Communism. Also it is as well to remember that there can be no such thing as a Christian war, or a Christian peace. There may be a just war, and a just peace, but Christianity is something more than justice. Again, it is necessary to guard against the assumption that Christianity has the ready-made answer to all personal, social, national and international problems. To understand the facts of life and their complex interplay requires much patience, sympathetic insight and judgment; and Christians must travel the same hard road as others in their dealing with the stubborn facts of existence. Christianity is no substitute for thought and investigation. What matters is that the individual Christian brings to bear a Christian conscience and a Christian attitude of mind on all problems with which he is concerned.

2. The challenge of conscience.

Conscience is not easy to define. It is often the product of education and the accepted ethics of society. Truthfulness, honesty and "playing the game" are the standards of conscientious behaviour, yet we know that these can be relative and may differ in their expression from age to age. Slavery was once accepted by

conscientious people, and in the Middle Ages it was deemed unjust to accept interest for money lent. Again it is often stated that the end justifies the means, and some terrible deeds have been done, and are being done, in accordance with this dictum.

It nevertheless remains true that all social progress, and all movements towards greater justice, have depended upon the consciences of enlightened men and societies. The same holds good of our own age. A sense of right and wrong is in all of us, and it is here that Christianity can take its stand and utter its challenge, for the conscience of the Christian is not formed by the fashion of this or any age, but by the life and teaching of Jesus, and also by constant prayer and an unrelenting search to discover the will and purpose of God. The Christian conscience, therefore, will not dogmatize, but will work through individual men and women who refuse to compromise with doubtful practices, and who will take their stand on what they have discovered for themselves to be true and just.

This does not mean that every Christian will conform to a stated standard or practice. The attitude to the present war proves that. Some Christians (and non-Christians) are pacifists. For them that is an expression of their moral judgment, and it is good for society to have such a witness. Problems connected with temperance, Sunday observance, Capitalism, Socialism and Communism illustrate the same thing. *What matters is that moral judgment inspired by Christian insight should be developed.* This is the leaven which leavens the whole, and the salt which has not lost its savour.

3. The challenge to dogmatism.

One of the dangers of our time is the futile attempt to simplify the infinite complexity of human affairs. This is too often accompanied by dogmatic statements that this or that system or way of doing things is the only and complete answer to a given problem.

"The prejudice of the dogmatic thinker must be cast aside that only systems based on the extreme application of one single principle really work. Just the opposite is true. Social reality has always been a mixed system, a combination of different principles brought to harmony. We learn from all the existing social experiments, including Capitalism, Communism and Fascism, so long as we know what is right and what is wrong with them. Instead of the 'one way trafficking of the mind' in politics, we should incline to the analytical and experimental attitude of our age."—Quoted by Dr. Oldham in *Christian News-Letter Supplement* for November 27th, 1940.

Consider this carefully from the point of view that Christianity is concerned not with any given system or way of solving a problem, but with the results in terms of human personality and its freedom to develop.

4. Progress through co-operation.

The reconstruction which will be necessary at the end of this war will demand co-operation by all people of goodwill. Exclusiveness will spell confusion. Are Christians ready to co-operate with non-Christians? The answer must be "Yes." The Christian Church may be divided, but Christians everywhere are working together in a new spirit and in new ways. All branches of Christendom are concerning themselves *now* with problems of reconstruction. Consider the following in this connection :

Five Principles set forth by the Pope early in 1940. They were :

1. The right of every nation to life and independence.
2. General and agreed reduction of armaments.
3. An international body to maintain and, if necessary, revise the international order.
4. Protection of the rights of minorities.
5. The submission of human statutes to the sacred and inviolable standards of the laws of God.

Later the same year five more principles were published over the signatures of the Archbishops of Canterbury and York, Cardinal Hinsley, and the Moderator of the Federal Free Church Council. They were :

1. The abolition of extreme inequalities in wealth.
2. Equal opportunities for education and advancement for every child.
3. The safeguarding of the family as a social unit.
4. The restoration of a sense of divine vocation in men's daily work.
5. A fair distribution of the riches of the earth to all.

These ten principles contain the basis of a better and a juster international and social order. They are a challenge to the world and invite the co-operation of all who seek to promote peace and justice.

5. For discussion.

1. In what ways has your own conscience been moulded by Christian thought and practice?
2. Give more illustrations of how a sense of justice has demanded reforms in our social and national life. Think, for example, of factory legislation, public health, education, and the work of the I.L.O., etc. Relate all this to the Bible reading.
3. It would be profitable to devote a good deal of time to considering the ten points issued in the name of the Church—Catholic and Protestant—outlined above.

February 22nd.

IV.—A WAY OF LIFE.

Bible readings : Romans 12 ; Galatians 5. 22-23.

Suggested hymns : *F.H.B.* (new) : 232, 227, 350, 203.

We are trying to discover the difference Christianity makes to us as persons, to the community in which we live, and to the life of the world. This book is affirming that life wins through, and that it will triumph over present disasters. What matters is the quality of this enduring and conquering life, and we are trying to understand the contribution which Christianity can make to enriching the qualities of life which goes on.

I. The issue.

This is stated clearly in St. Paul's words : " When I would do good, evil is present with me." That suggests that we are a mixture of good and evil, and that there is a struggle going on in us for the triumph of good over evil. How can we overcome the evil ?

There are, however, other issues which we cannot avoid. There are situations when the choice between right and wrong is easy ; there are many more when the choice is very difficult if only because it is a case of choosing between right and right, or wrong and wrong. The methods of war are never Christian, but can we ignore the challenge of aggression and evade our responsibilities ? We may conscientiously believe that certain political and social ideas are wrong, but we also believe in freedom of speech, and therefore we take our stand on that principle in order that our opponents may have freedom to proclaim their ideas.

Then, too, motives are not always clear cut. We constantly need to examine our motives in order to purge them from self-deception. In this connection, too, we must be prepared for the unforeseen. We can never be absolutely certain what the moral results of a given action will be. Some statesmen, in our country and others, sincerely tried to negotiate with the Nazis and the Fascists, but instead of winning their friendship received their disdain and contempt.

It is clear, therefore, that the issues of life are not simple, and that we must be prepared for disillusionment and accept the fact of our own limitations.

2. Moral confusion and tension.

Part of the moral issue which confronts us is found in the fact that we value things in the wrong order. The power of money is tremendous, and leads to the making of money for the sake of privilege and prestige. Bound up with this is all the snobbery of a class system in our society—one class aping the manners and habits of those "above" them, or acting with condescension, if not disdain, to those "below."

Man has become proud in his conquest of material forces, with its attendant worship of success which is generally associated with the big, the huge, the colossal. Power over things demands humility, and, however vast the organization of industrial and social forces, men need simplicity in their personal and domestic lives, otherwise the tension between the individual and society will increase.

Men tend to realize themselves less and less as persons and more and more as units in a vast and complex system. It is a moral obligation laid upon us all to realize ourselves as persons, and this can be done through the life of the family, and outwards from the family to the community if the family life and training have been healthy and wholesome.

3. God at the centre of life.

Moral axioms such as "Brotherly love is enough," or "Virtue is its own reward," etc., are not adequate for our life to-day. Pious platitudes are always nauseating, still more so in a crisis. William Blake was right when he said, "If moral virtue was Christianity, Socrates was a saviour." Moreover, any system of religion or life which obscures the real issues in offering an easy way out of difficult dilemmas is false.

We must face the fact that human wisdom, knowledge and power are limited. We cannot expect to escape moral perplexity, nor must we imagine that we can solve all problems and never create new ones. Moreover, good advice is no real remedy. The fact that we are finite beings should make us humble, and enable us to realize that we need the wisdom and power of God to deal with all the issues of life, whether personal or social, national or international. We all need humility, reverence and charity in our lives, and "honest religion," as Dr. Oman has recently stated, demands humility before God and charity to all men.

So life is brought into relationship with God, and especially through the life and teaching of Jesus. We shall not escape from our perplexities, our frustrations, our defeats and our fears, but we shall face them in a different attitude of mind. Opposition will provoke no enmity, and bewilderment no despair, because in our life

will be that same spirit which was in Jesus, and our minds will be renewed through contact with the mind of God.

4. Christianity does make a difference.

We come back to our first questions, and face them once again. No final summing up is possible, if only because what has been touched on in these studies is but the fringe of the great issues of our age. But there are some things we can say. Christianity, when it is real, is a way of life which makes for fulness and wholeness in living. Faith in God gives a power which is greater than the power of the pseudo-faiths of our time. Christianity is no passing acceptance of things as they are, but a challenge—in every age, and in ours no less than in others—to individual, social and national conditions. Because it calls men to derive their moral and spiritual strength from God himself, it offers a higher way of life for ordinary folk.

Our world is steeped in tragedy and catastrophe; it is also inspired and uplifted by constant deeds of heroism and self-sacrifice. Every city, town and village can prove these things. There is here no monopoly of Christian virtue, but the Christian man and woman knows that it is not merely a matter of "we can take it," which may be the defiance of despair or the crown of courage, but that the Christian faith is most truly revealed in times of extreme danger and disaster, and that then "the soul of man can exhibit its full stature, and achieve the profoundest vision of reality."

5. For discussion.

1. The Bible readings should receive the most careful study, and the points raised provide opportunity for interchange of thought.
2. "If the Christian Church comes alive again, consecrated to its own standard, living by the Lordship of Jesus, no power on earth would be able to withstand it."—CANON BARRY.
3. "The necessity of Christianity as the basis of reconstruction becomes clearer and clearer the more we think about it."—The Bishop of Chichester.

The N.A.S.U. YOUNG PEOPLE'S COMMITTEE desire that all Adult Schools should co-operate with them in arrangements for YOUNG PEOPLE'S WEEK, March 1st to 8th, by getting younger members to take special responsibility in connection with this subject and with their meetings during that period.

Section III.

Biographies.

March 1st.

I.—GRENFELL OF LABRADOR.

NOTES BY MARY TAYLOR.

1. Adrift on an ice-floe.

It was Easter Sunday in 1908, and still winter in Northern Newfoundland, when Dr. Grenfell started on his sledge, drawn by his trusted dogs, to visit an urgent case sixty miles away. To save several miles, he risked crossing an ice-covered bay, but, as he neared the further shore, the ice began to part, so that the dogs could no longer pull the sledge across it. Grenfell managed to get himself and his team on to an ice-pan, but lost his sledge and all his warm outer clothing. There he was, wet through and cold, on a piece of ice drifting out to sea, with very little hope that he would be rescued. As his only chance of living through the night, he reluctantly killed three of his dogs, to use their skins as a warm covering. Hours passed as Grenfell waited. He had no sensation of fear. If this was to be his end, he was prepared to meet it. Then something caught his eye. A boat was coming. Men had seen him from the cliffs and were coming to his rescue. At the risk of their own lives they were coming to save him, the doctor who had done so much for them.

2. Earlier days.

Wilfred Grenfell was born in 1865 at Parkgate, near Chester, and from his earliest years he felt the pull of the sea. In their home-made boat his brother and he sailed the estuary, caring little for any mishap, for they were as much at home in the water as out of it. They had plenty of freedom, and grew up with a love of adventure, a joy in bodily fitness, and almost a worship of physical accomplishments.

When Grenfell was about eighteen years old he had to choose a profession and, deciding to be a doctor, entered the London Hospital.

3. Change of outlook.

One night he strayed into a tent where an evangelistic service was being conducted by Dr. Moody. This service changed his whole outlook on life and religion. "When I eventually left, it was with the determination either to make religion a real effort to do as I thought Christ would do in my place as a doctor, or frankly abandon it."

He began to do social service in the East End, and learned what poverty really meant. He took a Sunday school class of boys, and, remembering how he had worshipped the athlete, trained them in gymnastics and boxing. He wanted them to share his joy in the sea, so he organized holiday camps in Anglesey and Dorset.

4. With the North Sea fishing fleet.

In 1886 Grenfell qualified as a doctor. The Mission for Deep-Sea Fishermen was looking for a young doctor who would go out on their mission ship to the fishing fleet in the North Sea. It was work to appeal to Grenfell, and he rejoiced that he had found an opening for just the service he felt he could render. The cheerfulness of the fishermen, and their resourcefulness in face of difficulties, impressed him deeply, and as he went about amongst them he felt more and more their manliness and sincerity.

5. The lure of Labrador.

In 1892 one of the members of the Mission Board returned from a visit to Canada and Newfoundland, and reported that there was a vast field for service among the fishermen of North Newfoundland and Labrador. Grenfell was asked to go out and investigate. This presented itself to him in the light of a glorious adventure.

"I have always believed that the Good Samaritan went across the road to the wounded man just because he wanted to. I do not believe that he felt any sacrifice or fear in the matter. If he did, I know very well that I did not. On the contrary, there is everything about such a venture to attract my type of mind, and making preparations for the long voyage was an unmitigated delight."

Grenfell crossed the Atlantic in a small sailing vessel, and when he reached the Labrador coast found that a fleet of over a hundred schooners had come north from Newfoundland, carrying some thousands of men, women and children for the summer fishing. As soon as it was known that the Mission ship carried a doctor the

demand for his services came from all parts, and Grenfell was soon convinced that here was scope for any work the Mission could do.

6. The needs of Labrador.

Labrador is a narrow strip of land to the east of Canada, stretching from Newfoundland in the south to the Hudson Straits in the north. It forms part of the territory of Newfoundland. The settled population was small, and lived by fishing in the summer and trapping fur-bearing animals in the winter. Very few crops would grow, and many of the necessities of life had to be imported. Some of the people were prosperous, but many lived dangerously near the starvation line.

There were no roads or railways, so that, when the sea froze and the land was in the grip of winter, the only means of travelling any distance was in sledges drawn by dogs. There was practically no educational work, and Grenfell found an appalling ignorance on questions of public health. For a thousand miles of coastline there was no resident doctor or hospital.

Each summer the population was increased by an influx of about 20,000 men, women and children coming in the fishing schooners from Southern Newfoundland to take their part in the summer fishing.

7. Grenfell's life in Labrador.

Read Grenfell's own story, *Forty Years for Labrador*, and picture his adventurous life, establishing hospitals at key points, going in the hospital ship to visit scattered settlers and to follow the fishing fleet. Think of emergency operations conducted under very difficult conditions, and the sense of helplessness that came to him when men and women, needing the most careful nursing, died because there was no hospital near.

It was not only medical work that occupied Grenfell. He was a Justice of the Peace, and found himself called upon to settle all sorts of difficulties. He was seriously concerned to minister to the religious life of those he served and, when opportunity offered, conducted simple services in which the people joined gladly.

The winter months often had to be spent lecturing, to raise funds for the work, but sometimes he settled in the little town of St. Anthony, in North Newfoundland, ministering to the needs of the little community and of the villages round. His team of dogs carried him wherever help was needed. Often, on his journeys, he had to seek a night's lodging, and the unbounded hospitality which gave ungrudgingly from meagre resources endeared the people to him more than ever. "One learns how simple needs and simple lives preserve simple virtues that get lost in the crush of advancing civilization."

8. The scope of his mission.

From his first contact with Labrador, Grenfell realized that his work would include much more than preaching or healing. He built homes for the large number of orphan children and, in connection with these, schools developed. He arranged for training in such work as basketry, wood-carving and weaving, and so new industries were started. He improved the agriculture of the country.

Traders had been in the habit of supplying gear to the fishermen and trappers, and, in payment, claimed part of the fish or furs at prices fixed by themselves, often at a low level. The result of this system was that the poorer people found themselves more and more in the grip of the traders. To avoid this, Grenfell started co-operative trading, by means of which the people marketed their own produce, and bought what they needed from the large stores at St. John's, having their own ship to carry the goods.

9. The International Grenfell Mission.

As the years passed and the work developed, it became impossible for the Deep-Sea Mission to retain responsibility for it, and an International Grenfell Mission was formed, very largely financed from the United States. But it was not only financial help that was given. Young men and women felt the thrill of a great adventure, as Grenfell had done, and came, in their summer vacations, to help in many ways. Some helped to sail the Mission yachts and to construct new buildings. Medical students helped the doctors, and women came as nurses, teachers and social workers.

And so the work went on, and many others took their part in trying, to use Grenfell's own words, "to hasten, however little, the coming of Christ in Labrador."

Bible readings : James 1. 22-27 ; James 2. 14-17.

Book references :

Forty Years for Labrador. Sir Wilfred Grenfell. (Hodder & Stoughton.)
Out of print. From a library.

A Labrador Doctor. Sir Wilfred Grenfell. (Hodder & Stoughton.
2s. 6d.)

The Story of a Labrador Doctor. Sir Wilfred Grenfell. (Hodder & Stoughton. 1s.) An abridged edition of *A Labrador Doctor*.

Deep-sea Doctor. (Eagle pamphlets. Edinburgh House Press. 3d.)

Some questions :

What do you think of the way in which Grenfell overcame his difficulties and used his opportunities?

What special opportunities do you think he had?

What qualities specially helped him to face life as he did?

How does his life illustrate the section on "What difference does Christianity make?"

March 8th.

II.—GEORGE LANSBURY.

NOTES BY ANN L. FORBES.

Bible readings : Mark 10. 13-16 ; Luke 10. 25-37.

Suggested hymns : *F.H.B.* (new) : 1, 30, 228, 43.

George Lansbury was born on February 21st, 1859, in a toll-house on the Turnpike Road between Halesworth and Lowestoft, Suffolk. His father's work necessitated frequent moves, so schooling was somewhat "patchy." His first school was conducted in a cottage front room by an old lady wearing a granny's cap, and George as head boy was allowed to thread her needles and unravel her wool. At his last school, St. Mary's, Whitechapel, a one-roomed building with classes in each corner and one in the centre, he had his first experience of getting up a petition. The petition, "that we have a playtime," written on a large slate and signed in a circle by the scholars, was placed on the master's desk. It was successful. School finished when he was 14½, and after various jobs he took on coal contracts with a brother. He was proud of his physical strength and positively enjoyed shovelling coal from trucks into barges, easily doing the work of two men. "Ca' canny" was never his slogan. He much preferred "Whatsoever thy hand findeth to do, do it with all thy might." In 1880 he married Bessie Brine, already his devoted helper in the Whitechapel Sunday School and Band of Hope, and for fifty-three years they faced life courageously together.

I. The lure of the Southern Cross.

In 1884 they set out with their three young children for Australia. Emigration was being boosted and they felt it would be heavenly to get away from a competitive atmosphere where their own success seemed to involve taking the bread out of their neighbours' mouths. The prospect of wide open spaces for the children instead of East London streets was attractive, and the Southern Cross of which they had heard so much seemed to have put a spell on them. Never did pilgrims set off more hopefully! Alas! Their first night in Australia was spent in the rat-infested Immigrants' Home at Brisbane, herded together like cattle. Eight desperate weeks followed in a house in Fortitude Valley (well named) before work could be found. They led a precarious existence on the proceeds of odd jobs and were badly exploited by an unscrupulous farmer. Finally a remittance

from home enabled them to return to England, a sadly disillusioned pair, with an abiding memory of the soul-destroying effects of unemployment.

2. Back to the Old Country.

A labouring job at 30s. weekly in his father-in-law's timber yard was now thankfully accepted, but night after night, at public meetings in various parts of London, George Lansbury exposed the fraud of some of the emigration propaganda and the intolerable hardships of emigrants. Finally an Emigration Information Department was set up by the Government to safeguard the interests of prospective emigrants. Soon the Lansburys joined the Bow and Bromley Branch of the Social Democratic Federation and threw themselves heart and soul into the new movement for Socialism. They saw in it a practical expression of their Christian faith. "Whenever we had to make a decision as to our future we both thought only of what was good for the movement. We never stopped to argue about personal advancement." Week-ends saw George Lansbury setting off, complete with red flag, to preach Socialism in some distant town or village, a meeting on Saturday night, three on Sunday, then home again, often in the small hours, his wife waiting up for him with a meal and a fire and eager for news of the latest campaign. He was a keen trade unionist and helped in many struggles, notably the dockers' strike for 6d. an hour and not less than four hours' work on any one day.

3. "Poplarism."

From 1892 onwards he represented the West Ward of Bow and Bromley on the Poplar Board of Guardians, and so revolting did he find the treatment of "paupers," particularly the children, that with a few comrades he proceeded to revolutionize the whole Poor Law administration of Poplar. In 1905 he was appointed to the Royal Commission on the Poor Laws and the Relief of Distress, and was given opportunities of studying social and industrial conditions in Holland, Belgium, France and Germany as well as at home. He was one of the thirty Poplar Councillors who went to prison for six weeks in 1921 to protest against a long-standing social injustice. Poplar rates had risen to 30s. in the £, due largely to relief payments to the unemployed. All attempts to spread the cost of maintaining the unemployed and their families over the whole of the twenty-eight London boroughs, some very wealthy, had failed. Poplar Councillors were accused of "squandermania" and told to cut down their expenditure. They refused. Instead, they withheld the payments for Education, Police and other central services and levied a rate for local services only. They were summoned to Court and ordered

to levy the rate for the central services. Again they refused, and were committed to prison. The publicity had the desired effect, for after their release a conference decided that full outdoor relief and part indoor relief should be levied over the whole of the London boroughs.

The Women's Suffrage Movement found a staunch supporter in George Lansbury. He was sentenced to serve six months at Pentonville after making a particularly rousing speech in the Albert Hall in 1913, but was released after a few days under the Cat and Mouse Act. He helped to launch the *Daily Herald* in 1912 and was active on its staff for many years. In *The Miracle of Fleet Street* he has told the story of its early struggle and his part in it.

He twice visited Russia, and on his second visit in 1926 was tremendously impressed by the social changes wrought in so short a time, though he deplored her continued reliance on force to achieve her ends.

4. Parliamentary life.

George Lansbury became Labour M.P. for Bow and Bromley (most of his life was lived there) in 1910, resigning two years later when he opposed Party policy on a Suffrage Bill. He was defeated at the subsequent election, but returned in 1922, again for Bow and Bromley, which he continued to represent till his death in May, 1940. He rose to Cabinet rank in the Labour Government of 1929 when he took office as First Commissioner of Works and made some very popular improvements in the London Parks. Press headlines were splashed over "Lansbury's Lido." London children revelled in new boating lakes, paddling pools, swings and green spaces in the Parks. From 1931 to 1935 he was leader of the Labour Party. These were difficult years for him, for he felt increasingly the divergence between the official Party attitude to questions of peace and war, armaments and sanctions, and his own completely pacifist convictions, which, as an individual, he fearlessly proclaimed. It was impossible for him to subscribe to the Party decision on the Abyssinian crisis and he resigned from the leadership. In the General Election which followed soon after, Bow and Bromley showed their unshaken confidence in him by returning him with a record majority. Nor was this surprising, for everywhere his outstanding integrity and selfless devotion to the Labour Movement were recognized, and the simple testimony of his own life commended his plea for Christian ideals in man's dealings with his fellows. The affection in which he was held by all sections of the community was wonderfully demonstrated during the months he spent as a patient in the Manor House Hospital in 1934. Gifts and letters just poured in. Many of the letters came from London schoolchildren whom he had delighted in showing round the House of Commons.

5. An "apostle of peace."

He was a lifelong pacifist and was roughly handled more than once during the Boer War. In the Great War he took a definite stand on Christian grounds against all war. When war clouds loomed on the European horizon again, he toured America and Europe, personally interviewing, among others, Roosevelt, Hitler and Mussolini, imploring them to pause in the mad armaments race before it was too late and call a conference where the *causes* of war could be faced and dealt with peacefully. His experiences during this campaign, undertaken when 76 years of age, are related in his book, *My Quest for Peace*.

The outbreak of war in 1939 was a tragic blow to George Lansbury and his vision of world Socialism and peace. He died without realizing his dream that the Labour Party, through Socialism, would lead the world to peace, yet confident that mankind would yet win through to life more abundant in a peaceful world.

On May 23rd, 1940, a memorial service was held in Westminster Abbey to the Right Hon. George Lansbury, M.P., and thus in the midst of war the nation honoured this lifelong pacifist.

Consider and discuss such points as :

" 'Ca' canny ' was never his slogan."

His enthusiasm for preaching Socialism at week-ends.

The way in which he " broke the law " and went to prison as a means to getting the law altered.

His successful work as First Commissioner of Works compared with his resignation of the leadership of the Labour Party.

The success and failure of his work for peace.

Book references :

Looking Backwards and Forwards. George Lansbury. (Blackie.) Out of print.

My England. George Lansbury. (Selwyn & Blount.) From a library.

My Life. George Lansbury. (Constable.) Out of print.

My Quest for Peace. George Lansbury. (Michael Joseph. 8s. 6d.)

This Way to Peace. George Lansbury. (Rich & Cowan. 3s.)

George Lansbury, My Father. Edgar Lansbury. (Sampson Low.) Out of print. From a library.

March 15th.

III.—SIR OLIVER LODGE.

NOTES BY MARY TAYLOR.

The British Association for the Advancement of Science met at Blackpool in 1936, and, at the special service on Sunday, the lesson was read by a tall old man with an impressive domed head, whose earliest recollections were of the Crimean War and the following declaration of peace. He read words of assurance of God's care, and, as he read, one felt he was expressing his own personal conviction, and that he was nearing the end of a long life firm in his belief in divine guidance. That was Sir Oliver Lodge.

1. Early years.

He was born in 1851. His father had an agency in the Potteries for potter's clay and glazes and was building up a flourishing business. He was anxious that his eldest son should help and succeed him in it, so Oliver left school at the age of fourteen to work with his father.

He had had the usual classical education, with practically no science. His interest in astronomy had been aroused by an aunt, who set him problems to which he must find the answers. It was this aunt who realized that there was danger of Oliver's life getting into a narrow groove because of his father's absorption in business, and who invited him, at the age of fifteen, to spend a winter with her in London to attend lectures on various subjects.

2. The eager student.

This winter was, in a sense, a turning-point in his life. Among other lectures, he attended a course of six on "Heat," given by Professor Tyndall. It was his first introduction to physics—it opened up a new world to him, and, as he himself said, "I took copious notes, writing them out afterwards, and walking through the streets of London back to Fitzroy Square as if on air." Tyndall became one of his heroes, and devotion to the pursuit of truth, as he felt it expressed in the life of such a man, a fine ideal.

At the end of the winter he went back to business with a mind awakened and a thirst for more knowledge. He took every opportunity of gaining this, attending any scientific lectures which came his way. Using an outhouse as a laboratory, he made his own apparatus and conducted his own experiments. The time for this

work had to be snatched from business, and every minute was of value. Mathematical formulæ were learned on journeys, and problems worked out in railway waiting-rooms.

He passed the matriculation examination of London University in 1871, and went on to prepare for the B.Sc. degree.

In 1873, he attended the British Association meeting at Bradford. It was a wonderful experience. This young man, with an insatiable curiosity on scientific matters, was a humble member of a meeting at which many of the greatest scientists of the day spoke about the work they were doing. If he could not always understand, he was stimulated to learn more. For over twenty years after this he never missed a meeting of the Association.

3. Appointments in London, Liverpool and Birmingham.

One immediate effect of the Bradford meeting was to convince Lodge that the only career to which he could whole-heartedly devote himself was a scientific one, so he gave up business and entered University College, London, to complete his course for the B.Sc. degree. He was appointed demonstrator in physics at a salary of £50 a year, so, by living frugally, he was practically able to support himself. He soon gained his degree, and, in 1877, that of Doctor of Science. By that time he had become Assistant Professor of Physics at University College and lecturer at Bedford College for Women.

Through his research work he was gaining a reputation, and in 1881 he was appointed Professor of Physics at the newly-formed University College at Liverpool.

In 1900 he became first Principal of the University of Birmingham. Here his powers of exposition and his gift of impressing a large audience were profoundly useful.

4. Nature of scientific work.

In his autobiography, Sir Oliver Lodge says :

"There is a naturalist type of physics which rejoices in objects that appeal to sense, such as meteorological phenomena and glaciers. My instinct seemed to be more abstract, rejoicing in hidden forces, atomic occurrences, and other things which can never be seen."

So he decided that his main business was with the "imponderables," "the things that worked secretly and have to be apprehended mentally." Radiation, particularly the electro-magnetic radiations which give rise to wireless waves, claimed much of his attention.

Another subject which was of absorbing interest to him was the ether—the mysterious fluid supposed to fill all space. It has no effect on our senses, and its existence cannot be absolutely proved. Some scientists deny it, but to Lodge it seemed the only way of explaining

observed happenings, and he spent many years trying to investigate its properties. It seemed to him that it would prove to be the ultimate reality of the physical world, and that all the matter with which we are familiar would be shown to be just changes of structure in the ether, just as, to use a simple illustration, a knot on a piece of string is still a part of the string.

5. Work in connection with wireless telegraphy.

Long before the days of Marconi, a great scientist, Clerk Maxwell, had deduced mathematically that there could exist the waves which are now used in wireless telegraphy and telephony. Believing that a certain type of electrical discharge would produce the waves, Lodge began to experiment with it, and in 1888 demonstrated them in long copper wires. The same year a German scientist, Hertz, produced the waves in a more spectacular manner, for he dispensed with wires, and showed that they would travel through the ether. Lodge took Hertz's work up enthusiastically and by his lectures made it better known among English scientists.

The real difficulty was not to produce the waves but to detect them, and Lodge invented a piece of apparatus, a coherer, which was a much more sensitive detector than the one Hertz had used. At the British Association meeting at Oxford he showed that the waves could be used for signalling in the Morse code, but he left their practical application to others, notably Marconi. It was characteristic of Lodge to be more interested in research on scientific problems than in the technical work which might lead to applications of the result. Later, when Marconi's work showed that wireless telegraphy was a practical project, Lodge realized that some tuning apparatus would be necessary to select one particular wavelength, and he patented one in 1897.

6. Popularity as a lecturer.

Whether he was lecturing to his students, speaking at a meeting of a scientific society, or giving a popular lecture, Lodge had a gift of clear and vivid description. His life covered a period rich in scientific discovery, and he gave many lectures to crowded audiences, dealing with subjects of general interest. He appreciated the importance of carefully selecting material and illustrations so that the audience had a comfortable feeling of understanding up to that point, and went away with a modicum of information on which to base any further study they might care to make.

He was at his best in discussion, and some who were present, perhaps at British Association meetings, have recorded how an audience, possibly becoming rather jaded after a long session, would be roused to interest when Lodge arose.

7. Interest in psychical research.

To the end of his life, the study which held the greatest interest for Sir Oliver Lodge was physical science, but for many years he took a prominent part in psychical research. His interest in this matter was roused when he was asked, as a scientist, to investigate certain cases of thought transference. Careful experiments convinced him that it was possible for one mind to act on another without bodily agency. He joined the Society for Psychical Research, and a great friendship grew up between him and Professor F. W. H. Myers, one of its founders. Professor Myers reasoned that, if mind could act directly on mind, then it might survive the death of the body, and he set himself to seek experimental proof of this survival. Lodge became deeply interested in the question. As a result of his investigations he became convinced that the body was only a temporary clothing of the essential personality which survived after death. His conviction enabled him to help bereaved people, and he gave unsparingly of his time on their behalf.

8. Religious beliefs.

Sir Oliver Lodge had a deep belief in spiritual realities. He realized that, beyond physics, were realms that could not be explored by ordinary methods of science, and that faith was as necessary as reason for understanding the universe. The law and order which he recognized in the physical universe seemed to him evidence of purpose, of a divine creative mind.

Professor L. P. Jacks says of him : " His response to the spiritual values, in nature or humanity, was the response of natural piety. To the wrongs, abuses and disorders of the world he was acutely sensitive and in frequent protest against them." His outstanding virtue was indomitable courage in proclaiming the truth.

As he saw the majesty of God revealed by science, so he was sensitive to the divine loving-kindness revealed in the life of Jesus Christ, whom he felt to be truly one with the Father.

Some questions :

What do you think of the way in which Lodge overcame his difficulties and used his opportunities ?

What qualities specially enabled him to face life as he did ?

How does his life illustrate the section on " What difference does Christianity make ? "

Bible readings : Psalm 90 ; 2 Corinthians 5. 1-8.

Reference book :

Past Years. Sir Oliver Lodge. (Hodder & Stoughton.) Out of print. From a library.

Section IV.

Paul : Building a New Way of Life.

NOTES BY ALICE ROBSON.

INTRODUCTION.

We began this year with a study of the indomitable courage of the human spirit. "I reckon fortitude's the biggest thing a man can have—just to go on enduring when there's no guts or heart left in you," says one of John Buchan's characters. ". . . But the head man at the job was the Apostle Paul."

Paul's life and letters illustrate for us also the thought of Section II., that the Christian way of living is revolutionary. "Men who have turned the world upside down" was the description of Paul and Silas at Salonica. Their faith was not just something added to their life; a new kind of life resulted from a new relationship to God—the relation of sonship. And those who, thanks to Paul, entered into this new relationship, were made free in spirit, even though they might be, in law, the absolute property of another human being. When Paul wrote of "the glorious liberty of the sons of God," he wrote of what he knew in his own experience and had seen in that of his friends.

For these five lessons we should read the Acts of the Apostles and the Letters of Paul. It is a help to their understanding if we turn to a modern translation and compare it with the familiar and beautiful Authorized Version. Moffatt, Weymouth, the Twentieth Century New Testament, and *The Book of Books* (Lutterworth Press. 2s. 6d.) are all to be recommended.

Other useful books :

In the Steps of St. Paul. H. V. Morton. (Methuen. 8s. 6d.) A great help in reconstructing life and travels. Quotations from Acts and Epistles in Moffatt's translation.

Saint Paul, the Man and the Teacher. C. A. Anderson Scott. (Cambridge Univ. Press. 3s. 6d.) Particularly useful study of Paul's faith and teaching.

Paul and His Predecessors. A. M. Hunter. (Nicholson & Watson.) Out of print. An interesting study of what Paul owed to those teachers from whom he "received" his knowledge of the historical Jesus and of the earliest Christian doctrine.

March 22nd.

I.—PUTTING BACK THE CLOCK.

Bible readings : These will be found in the text of the notes.

Suggested hymns : *F.H.B.* (new) : 388, 384.

Aim : To see a man striving to prevent change.

1. Pride of race and faith.

Read Romans 11. 1 and Philippians 3. 4-6. Paul had obviously, at one time in his life, been proud of his ancestry and his religious upbringing. Read also Acts 21. 39. Was he proud, too, of his birthplace? Tarsus was a municipal city-state under the Roman Empire, a big, prosperous place where Greek culture flourished against an Oriental background. It had a university, with a famous school of philosophy, and the boy Saul (to use his home, Jewish, name) would become familiar with the teaching of Stoic philosophers. He would often see the games and sports contests of which the Greeks were so fond, and in later life he quoted occasionally from Greek poets. But a stronger influence in the boy's life was that of the strictly religious home in which he received his earliest education, where the lighting of the Sabbath lamp by the mother symbolized her duty and privilege to kindle the light of religion in her children, and their father instructed them in the sacred writings. (Read Acts 22. 3.) He may have been about sixteen when he went to Jerusalem, to be "thoroughly trained in our ancestral law," in the renowned school of Gamaliel. Here he would be taught the immense importance of keeping the Law of Moses, with all its innumerable additions and interpretations, not only as a means to personal salvation, but also to help his nation to become worthy to receive the promised Deliverer—the Messiah. National deliverance depended so much on individual blamelessness that the young Saul may well have felt "it all depends on me."

2. Inner conflict.

From a famous letter written many years afterwards we can see that Saul had not found complete satisfaction in "legal blamelessness." Look up the seventh chapter of his letter to the Romans, and see how he describes the misery of the conflict between duty and desire. As he saw more clearly what his religion demanded of him, the more he became conscious of evil impulses and of the

reaction of his own self-will against the demands of the Law. (Refer to lesson for June 15th, 1941.)

The one hope for deliverance must have been the coming of the promised Messiah, for he would bring inward as well as outward peace.

3. Saul and Stephen.

The first mention of Saul by name in Acts is in the account of the martyrdom of Stephen. It is, however, quite possible that he had been one of those Cilician Jews with whom Stephen had debated (Acts 6. 9). Did the murderers leave their outer garments in his charge because they regarded him as their leader? In any case, the statement is quite plain that Saul approved of the murder. Why was he so fiercely angry? Try to imagine

- (a) that he had returned to Jerusalem after an absence of some years, to find people talking about one who had claimed to be the long-expected Messiah;
- (b) that this claimant, by name Jesus, had been a working man from Galilee;
- (c) that he had not shown that respect for the sacred Law which Saul had been taught to regard as all-important;
- (d) that this Jesus had been condemned and put to death in the most shameful way, by crucifixion;
- (e) that his friends were asserting that God had raised him from the dead.

Is it any wonder that Saul should have resented this new teaching as blasphemy, a deadly insult to all he held most sacred? Look up Acts 7. 51-53, where, at the end of his review of Israel's history, Stephen reminds his hearers that the prophets, now revered as holy men, had been brutally treated; some bad mistakes had been made then, but the crucifixion of Jesus of Nazareth was the worst mistake of all. Saul's reaction to this was quite naturally, "This is heresy of a very dangerous kind; how can God send Messiah to us while this poison is at work? We must get rid of it!" So he became the leader in the persecution of the followers of Jesus, being, as he said many years later, "exceedingly mad against them" (Acts 26. 11).

For discussion:

If you had been in Saul's place, would you have chosen his method of getting rid of false ideas? Can they be got rid of by killing and imprisoning those who hold them? Can you suggest any other way?

March 29th.

II.—BEGINNING AGAIN.

Bible readings : These will be found in the text of the notes.

Suggested hymns : *F.H.B.* (new) : 318, 113.

Aim : " If any man is in Christ, he is a new creature." Realize the truth of these words in Paul's own experience.

1. A momentous journey.

The distance from Jerusalem to Damascus is about 190 miles, and the modern traveller by road will accomplish the journey in one day. On camel- or mule-back it would take at least four or five days, and Saul would have plenty of time to think about what he intended to do when he reached Damascus. There was a nest of heretics there, followers of this accursed new " Way," and Saul, armed with the special authority of the high priest, was to follow up his success at Jerusalem by exterminating these rebels against the Law of Moses. And then something happened. Read Acts 9. 1-9.

Had Saul of Tarsus ever met Jesus? It is not impossible that he had done so. Dr. Anderson Scott suggests that he may have been present at the trial of Jesus before the high priest. Whether that were so or not, it is certain that he must have heard much about Jesus from those whom he had dragged from their homes and tortured. Stephen was probably not the only one whose loyalty to his Master had withstood the supreme test of death, and Saul could not have failed to be impressed by such triumphant faith. However much he tried to fight against it, the suspicion must have been growing, below the surface of consciousness, that these " heretics " were right, and that it was he, and the Law he so revered, that were wrong.

2. " He appeared unto me also."

If there was one thing about which Paul was absolutely certain, it was that *he had seen Jesus*. His experience is told three times in Acts, in almost the same words ; we read in all three of the blinding light, the Voice, and the question, " Why persecutest thou me ? " Look up also 1 Corinthians 9. 1 (" have I not seen Jesus our Lord ? ") and 1 Corinthians 15. 3-9, where, after telling his readers that he had passed on to them what he had himself " received " (a statement of faith probably used by Christians from an early date, perhaps

the earliest form of creed), he adds his own emphatic witness : " Finally he was seen by myself, by this so-called ' abortion ' of an apostle." (See end of notes for the parallel experience of an Indian Christian of our own times.)

3. " Defeated utterly."

So great was the shock of this complete reversal of all his previous values and beliefs, that physical blindness and weakness overcame him for a time, and the ruthless, arrogant leader of the expedition had to be led into Damascus like a blind child. Then comes the lovely story of Ananias overcoming his very natural reluctance and going with a message of help to the man whom he and his friends regarded as their arch-enemy. (There is a Syrian tradition that Ananias had been one of the seventy missionaries sent out by Jesus.) His obedience was complete ; not only did he go as directed to the house in Straight Street, but he greeted his persecutor as "*Brother Saul.*"

4. Beginning again.

There must have been a sense of adventure about such a complete break as Saul now made with his former way of life. It was not only to those who believed in Jesus Christ that he had to say, " You were right and I was wrong " (is that ever an easy thing to say ?), and to overcome their fear of him. Think what he had to meet when he went into the Jewish synagogues. The representative of the Pharisees of Jerusalem, who had come north to clear out this annoying rabble with their irreverent beliefs, had actually gone over to those beliefs himself !

It must have been during the " many days " of his stay in Damascus that he went into " Arabia "—as the district south-east of Damascus was then called (the modern Transjordanian)—for a time of solitude, as he tells in his letter to the Galatians. On his return, the power and eloquence of his preaching so alarmed the Jews that they tried to entrap him, probably by informing the governor of the city that he was creating a riot. Read Acts 9. 22-25, and cf. 2 Corinthians 11. 32. The Street called Straight is to-day one of the main bazaars of Damascus, and on the city wall are Arab houses whose upper windows look out over the rampart to the open country. From such a window Paul escaped by being lowered in a basket.

" An escape from a city wall seems to me the most dramatic of all forms of deliverance. . . . Even the moon scudding from behind a cloud may become an enemy, the slightest sound may mean failure and death. One imagines the fugitive dropping down the face of the wall and creeping from shadow to shadow away into the night."—MORTON, *In the Steps of St. Paul*, chapter 2.

This is the first account we have of a narrow escape by Paul from imminent danger. There were to be many more in his subsequent career.

For comparison.

Sundar Singh, a young Indian, had the following experience in 1904.

"Preachers and Christians in general had often come to me and I used to resist them and persecute them. When I was out in any town I got people to throw stones at Christian preachers. . . . I was faithful to my own religion, but I could not get any satisfaction or peace, though I performed all the ceremonies and rites of that religion. So I thought of leaving it all and committing suicide. . . . I prayed, 'O God; wilt thou show me the right way or I will kill myself'. . . . In the room where I was praying I saw a great light. I thought the place was on fire. I looked round, but could find nothing. Then the thought came to me that this might be an answer that God had sent me. Then as I prayed and looked into the light, I saw the form of the Lord Jesus Christ. It had such an appearance of glory and love. If it had been some Hindu incarnation I would have prostrated myself before it. But it was the Lord Jesus Christ whom I had been insulting a few days before. . . . I heard a voice say in Hindustani, 'How long will you persecute me? I have come to save you; you were praying to know the right way. Why do you not take it?' The thought then came to me, 'Jesus Christ is not dead but living and it must be He Himself.' So I fell at His feet and got this wonderful Peace which I could not get anywhere else. This is the joy I was wishing to get. This was heaven itself. When I got up, the vision had all disappeared; but although the vision disappeared the Peace and Joy have remained with me ever since."—STREETER and APPASAMY, *The Sadhu*.

April 5th.

III.—A NEW COMMISSION.

Bible readings : These will be found in the text of the notes.

Suggested hymns : *F.H.B.* (new) : 23, 21, 109.

Aim : To realize the importance of Paul's extension work.

1. The years of silence.

Read Acts 9. 26-30. In Jerusalem, as in Damascus, Paul soon ran into danger. The Greek-speaking Jews looked on him as a renegade, and he had to be got away from the city with all speed. We know practically nothing of the way he spent the next ten years ; in his native city of Tarsus he would be likely to maintain himself by his trade of tent-making, but he probably went to neighbouring towns to try to spread the faith by which joy and inward peace had come into his life. Read Galatians 1. 21.

2. Developments at Antioch.

A very important piece of extension work was carried out at Antioch in Syria, at that time the third largest city in the world. It was a fine example of town-planning, "wealthy and blatant," says Mr. Morton, with swimming-pools, central heating, statues and impressive public buildings. Its inhabitants were rich and aristocratic ; "it was up-to-date, amusing, elegant, wicked ; and its epigrams could go a long way to make or ruin a reputation." Read Acts 11. 19-30 for the story of how Christianity was brought to Antioch, and how this gay city, famous for nicknames, was the place where the name "Christian" was born.

The missionaries from Cyprus and Cyrenaica gathered a mixed congregation of Jews and Gentiles, and the apostles at Jerusalem sent Barnabas, a native of Cyprus, on a visit of inspection. Barnabas saw possibilities in the new venture which warranted the obtaining of help of a very special kind, for which Saul of Tarsus would be just the right man. So he went to find Saul, and the two of them worked for a year at Antioch. A collection taken on behalf of famine relief in Judaea was then entrusted to them, and they set off for Jerusalem.

3. "Saul or Paul."

Some time after their return to Antioch, Barnabas and Saul set out to spread the good news. At Paphos, in the island of Cyprus,

the Roman governor was impressed by their preaching, and by the disaster which befel the sorcerer Elymas, who tried to oppose them. Here we meet the significant phrase, "Saul, who is also called Paul." As a Roman citizen by birth, Saul would have a Roman name. (Ramsay suggests that if we could think of him as Gaius Julius Paulus, much criticism of him as a narrow, one-sided Jew would never have been written.) The point is that for the first time he was upholding the Christian faith before a high official of the Empire, and he must have realized his Roman citizenship as an important asset. From now onwards he took the lead. "Paul and his company" are spoken of, instead of "Barnabas and Saul."

4. Turning to the Gentiles.

From Cyprus the travellers crossed to the mainland and visited several towns, including Pisidian Antioch, the military capital of the Roman province of Galatia. Here the inscriptions on the public buildings and the statues would be in Latin, and Paul would hear military commands given in that language. There was a synagogue here, and at first the message of the visitors was well received by the Jews. Read Acts 13. 42-46, and consider the importance of the declaration, "The word of God had to be spoken to you in the first instance, but as you brush it aside and judge yourselves unworthy of eternal life, well, here we turn to the Gentiles."

Was this a new idea to Paul? Look up Acts 22. 17-21, where he tells how, on a visit to Jerusalem years before, he heard the Lord's voice as he prayed in the Temple, saying, "Depart : for I will send thee forth far hence unto the Gentiles."

"What he had seen at Antioch, the power of the Gospel to reach the hearts not of Jews only but of Gentiles . . . first raised a question, then pointed to a conclusion. . . . Access to the Kingdom of God, the privilege of sonship on the sole condition of faith ; access therefore for Gentiles without any necessity for them to adopt and practise the Jewish Law ; that was Saul's great discovery ; that was to be henceforth his 'Gospel.' 'Neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ' (Gal. 1. 12). If there is any moment in Paul's life with which we may connect this experience, it is with that moment in the Temple. He received his message, and he received his commission to be the Apostle of the Gentiles."—C. A. ANDERSON SCOTT, *St. Paul, the Man and the Teacher*.

5. The new freedom.

Paul soon found that in his new understanding of the "glorious liberty of the sons of God" he had run far ahead of his friends the Jerusalem apostles. They clung to their belief that only through the gate of Jewish rites and practices could the Kingdom of God be

entered, and Paul had to strive hard for the freedom of his non-Jewish converts. The letter to the Galatians reflects this controversy.

It is an indignant letter, written in haste and desperate anxiety. The Judaizers, those who wished to keep the Christians within the Jewish boundary, as a mere sect of Jews, would seem to have mastered the art of propaganda. They had suggested to Paul's converts that it would be to their advantage to adopt Jewish ritual customs and come under "the Law." Further, they hinted that Paul, who after all was not one of the original twelve apostles, was destroying the ancient covenant between God and man by preaching this new doctrine of freedom. So in this letter Paul asserts that he had direct Divine authority, and that the Law of Moses was no final revelation, but only the tutor (pedagogue), appointed to lead the pupil to Christ, the true teacher. "Christ set us free for freedom; stand fast therefore, and do not submit yourself again to a yoke of slavery."

When we meet criticism of Paul as a rigid disciplinarian who would not allow women to speak in church meetings and ordered them to keep their heads covered, we should remember the distinction he drew between freedom and "expediency." A woman of the first century going about unveiled in Corinth or Antioch was inviting men to take liberties with her; if she took an active part in religious meetings, unkind critics might draw comparisons with the revolting customs of many pagan temples.* Paul regulated his own conduct by a social standard and expected others to do the same. Would this or that action help to build up the church or not? "All things are lawful to me, but not all things are expedient." "If food ensnares my brother, I will never more eat flesh, lest I cause my brother to stumble." "It is to freedom, brethren, that you were called; only let not your freedom be an opportunity for the flesh, but by love serve one another."

* We should note, however, that 1 Corinthians 14. 34, 35 is believed to be a later addition and not the teaching of Paul.

April 12th.

IV.—PAUL THE TRAVELLER.

Bible readings : These will be found in the text of the notes.

Suggested hymns : *F.H.B.* (new) : 203, 206.

1. "In journeyings oft."

Read 2 Corinthians 11. 22-30 for a list of Paul's adventures as he went about proclaiming the new order of Christ. Any map of the Eastern Mediterranean (even a war map cut from a newspaper) will help us to think of his journeys. How did he travel? Often by ship, for though few Jews loved the ocean, there was a great deal of oversea coming and going for trade purposes. The ship that was wrecked at Malta, in which Paul was travelling as a political prisoner, was a grain-boat. Rome was at that time almost entirely dependent on imported wheat, and a fleet of grain-ships plied regularly between Alexandria and Rome. On land he may have travelled on mule-back, but walking seems to have been congenial. See Acts 20. 13, on which Mr. Morton comments

"There is an interesting sidelight on Paul's extraordinary stamina. After preaching till daybreak, he preferred to walk alone for thirty miles across the Troad to Assos, rather than take the ship which was waiting in the harbour."

Roads were good in the Roman Empire, and though the traveller might be waylaid by robbers in the mountains, he would be less troubled than his modern counterpart by frontier and customs barriers or language difficulties. Greek and Latin would serve him anywhere.

What made him so great a traveller? Here are two reasons : can you suggest others?

(a) The commission laid upon him to preach Christ to the Gentiles was perpetually spurring him on. He hoped to go as far as Spain, visiting Rome on his way. (Romans 15. 24, 28.)

(b) He cared intensely for the churches which had grown up under his ministry (see next lesson) and knew the value of personal contact in the maintenance of faith and order.

2. "The thorn in the flesh."

Read 2 Corinthians 12. 7-9, for a reference to one of the worst hindrances any traveller can have—ill-health. This "thorn" or "stake" is thought likely to have been recurrent malaria, cramping his body and stabbing his head with pain. Cf. 2 Corinthians 10. 10.

In his letter to the Galatians, perhaps the earliest of all to be written, he says, "It was because of an illness that I preached the gospel to you on my former visit, and though my flesh was a trial to you, you did not scoff at me nor spurn me." Malaria, acquired on the low-lying coastal plain, would be likely to drive him inland to the Galatian highlands. Cf. 1 Corinthians 2. 3.

3. Getting a living.

Whatever may have been the outward circumstances of Saul of Tarsus, Paul the Christian missionary knew what poverty meant. Read 1 Thessalonians 2. 9. The trade mentioned was that of a tent-maker or weaver of the strong goats'-hair cloth of which tents were made. (This cloth is still made on primitive upright looms in Tarsus.) In Corinth, where Paul made a long stay, he lived and practised his trade with two more tent-makers, Aquila and Priscilla. Sail-cloth as well as tent-cloth would be in demand at Corinth. When Paul lived more than two years at Ephesus, he must have worked at his trade as well as teaching and lecturing, for in his farewell to the elders of the Ephesian Church he reminds them that he had supported himself and his companions (Acts 20. 33-35) :

"Paul would take nothing that might look like payment from those among whom he worked, but he was willing for the Gospel's sake to accept support from churches which he left. . . . Into every city that he entered he came as one who had been 'sent,' and such support as was required ought, he felt, to come from those who joined in sending him rather than from those to whom he came."—G. S. DUNCAN, *St. Paul's Ephesian Ministry*.

When he was old and in prison, he was thankful to receive gifts that told of the love of their senders, and there is a revealing little touch in the second letter to Timothy, written during the progress of his trial at Rome. Even this heroic spirit longed for the comfort of a heavy cloak (perhaps of Cilician goats'-hair) and of his books, and parchment on which to write.

The impression made by Paul on his fellow-travellers is clearly seen in the wonderfully vivid account of the shipwreck at Malta, on the way to Rome. (See Acts 27.) Paul, the prisoner, is the one who upholds and cheers the soldiers who have charge of him. He discovers the intention of the sailors to abandon ship, and he restores the spirit of the exhausted men by his wise insistence that they must eat. When the ship began to break up, the prisoners would have been slaughtered by their guards if the officer in charge, *wishing to save Paul*, had not forbidden it.

The last stage of this journey brought Paul to Rome, and we read of the "brethren" coming out from the city to welcome him. Human kindness is acceptable to even the most dauntless of saints, and Paul thanked God and took courage.

April 19th.

V.—PAUL THE FRIEND.

Bible readings : These will be found in the text of the notes.

Suggested hymns : *F.H.B.* (new) : 73, 82, 411.

1. "The care of all the churches."

The letters of Paul (can we get out of the way of calling them Epistles?) are sufficient evidence of the truth of his assertion (2 Corinthians 11. 28) that the care of all the churches was a daily anxiety. These little "colonies of heaven" were set in the midst of gross earthly temptations, and these were not always resisted. Even the supper, eaten in fellowship in memory of the last meal shared by Jesus with his disciples, was occasionally misused by gluttony and drunkenness; instead of love and forbearance, there were people who quarrelled like Euodia and Syntyche at Philippi; some even went to law with their fellow-Christians; at Salonica they were so sure that the end of the age was at hand that they left off working and lived in idleness. Read 1 Thessalonians 4. 9-12.

A little earlier in this letter there is evidence of the particularly loving interest which Paul took in his friends at Salonica. Read from 1 Thessalonians 2. 17 to 3. 13 (in a modern translation if possible). "In all our difficulty and distress we were comforted about you, brethren, by reason of your faith; because we live so long as you stand fast in the Lord. For what thanks can we return to God for you, for all the joy with which we rejoice for your sakes before our God . . . ?"

Sometimes the responsibility was painful. To Corinth, a letter was once written that caused much distress to writer and readers alike. Read 2 Corinthians 7. 3-13.

2. The farewell at Miletus.

The story told in Acts 20 of the parting between Paul and the elders of the church at Ephesus helps us to see how much Paul was loved by his friends. "They all broke into loud lamentation and falling upon the neck of Paul kissed him fondly, sorrowing chiefly because he told them they would never see his face again. Then they escorted him to the ship."

3. Companions in travel and in captivity.

Read Acts 20. 4. A mere list of names? But these seven men, who went to Troas to meet Paul and help him on his way to Jerusalem,

came from Berea, where he had spent a few days; from Derbe, which he had twice visited briefly, and from Thessalonica, where he had stayed three weeks, as well as from Ephesus. In his short visits he must have laid the foundations of many lasting friendships. The letters written from prison mention sharers of his captivity; cf. Colossians 4. 10-12.

4. Paul and the runaway slave.

Onesimus, a slave belonging to Philemon, a Christian of Colossae, had run away, and was therefore a hunted criminal. "The very fact," says Mr. Morton, "that a man so hunted and so low in human estimation should have flung himself on Paul's charity surely speaks worlds for the sway exercised by the Apostle over the hearts and affections of men." The letter to Philemon shows Paul as the friend of both master and slave, and it should be read. (Whether you read it in a modern translation or not, do read the letter as a whole.)

These notes suggest only a few examples of Paul's gift of friendship. Many others can be found. At the end of most of his letters there are little personal messages to one and another of his friends: "If Timotheus arrives, see that you make him feel quite at home with you"; "salute that choice Christian, Rufus, also his mother, who has been a mother to me." His capacity for friendship was a great and growing one. There are outspoken expressions of resentment in his letters, but they are not called forth by personal attacks on himself. It was because he cared so intensely for the well-being and spiritual growth of these communities of friends that he was angry with those disturbers of the peace who sowed dissensions among them. Resentment of personal injury was something to be outgrown. "Drop all bitter feeling and passion and anger and clamouring and insults, together with all malice; be kind to each other, be tender-hearted, be generous to each other as God has been generous to you in Christ." (Ephesians 4. 31, 32.)

Was it an inborn gift of friendship? When he set out to persecute the Christians he was probably a self-sufficient, "difficult" man. But many years had gone by, years in which he had suffered so much for his Master that he felt he had suffered *with* him, completing, as it were, the pains of Christ in his own body. (Colossians 1. 24.) "I rejoice in my sufferings for you . . . though I am absent in the flesh, yet I am with you in the spirit, rejoicing and observing your order and the steadfastness of your faith in Christ." "I have been crucified with Christ," he wrote to the Galatians, "and it is no longer I who live, but Christ lives in me." Is not the proof of this tremendous assertion to be found in his devoted, self-giving love and care for his friends?

Section V.

Friendship.

NOTES BY JOAN M. G. LLOYD.

INTRODUCTION.

The theme of this book is life winning through. Much we loved has already gone, suffering is around us and ahead, change is insistent and on every side. Yet amid the welter of change and catastrophe we know that life goes on, will indeed endure through everything, adapt itself to new conditions and ultimately emerge triumphant.

As individuals we are part of this continuing life, but at times we feel ourselves uprooted, hurt, bewildered. We look round for what stands firm amid this swirl of change, and we find our friends like rocks, steadfast and true.

Most striking during the past year has been the way in which people have turned to their friends. Members have come to their Adult Schools in spite of great difficulties because they have been hungry for fellowship.

April 26th.

I.—FRIENDSHIP.

Bible readings : John 15. 12-17 ; 1 John 4. 7-13.

In commenting on the verses which have been suggested as a reading, Macmurray says : " Did not Jesus say, ' Ye are my friends if ye do whatsoever I command you. . . . ' ? We . . . are apt to miss the great humour of his paradoxes. ' These are my commandments,' he goes on, ' that ye love one another.' " In other words, the friendship of Christ is realized in our friendships with one another. . . . Christianity is the religion of friendship. The measure of our Christianity is the reality and depth of our friendship with men and women."

What do we want in a friend ?

(a) *Love, sympathy, understanding, sincerity, faithfulness, a sense of humour.*

These are some of the things that I want in a friend. Will you add others ?

Let us think of some who were great friends.

Edward Wilson of the Antarctic had a wonderful capacity for friendship. Living in the conditions that he and his fellows endured in polar expeditions must have been a great test of good temper and self-discipline. Yet tributes to Wilson as a friend come from so many of these men. Hear what a steward said who had broken his leg : " Dr. Wilson combined with an essential manliness a sweetness of character unusual among men. Full of constant thoughtfulness for others, always sensitive to their peculiarities, never harsh to their weaknesses . . . he was the bravest and most unselfish man I have ever known. The way he nursed and washed and fed me when I was ill will never be forgotten." Wilson himself said in a letter to his wife, " I know I am wanted here, and they all make me feel they want me here. . . . They all more or less come to me to talk things over in matters of trouble or what not."

Cherry-Garrard says : " Whatever was the matter you took your trouble to Bill and, immediately, he dropped what he was doing, gave you his complete attention, and all his help."

Wilson, Bowers and Cherry-Garrard went through the Winter Journey together, than which there could not well be a more testing experience (see lesson on page 58), and the latter, speaking of his companions said, " Those two men went through the Winter Journey and lived ; later they went through the Polar Journey and died."

They were gold, pure, shining, unalloyed. Words cannot express how good their companionship was." (For more about Wilson, see the lesson on him on p. 293 in the 1936 Handbook and the lesson in this book on p. 58, and the fine biography, *Edward Wilson of the Antarctic*, by George Seaver.)

Think about Jonathan and David's friendship (1 Samuel 18. 1 and chapter 20). Jonathan was attracted by David as soon as he saw the young shepherd boy who had faced and slain the giant of the Philistines, they became devoted friends, and Jonathan was prepared to face his father's anger in order to save his friend.

I like to think of Ruth's faithfulness to Naomi (daughters-in-law are not always such friends with their mother-in-law) immortalized in her beautiful words in Ruth 1. 16-17.

Members may like to think of other illustrations of great friendships—some perhaps in their own experience.

- (b) *That he should love us in spite of our failings but also be ready when necessary to tell us of our faults.*

As one of the bases of friendship is sincerity, there can be no pretence between friends. I want my friends to know me as I am and yet to love me. My very greatest friends have not been afraid to tell me of my faults and, though I may have disliked this at the time, I am grateful to them ever afterwards for having done so.

- (c) *That he should identify himself with our interests and wellbeing.*

Winifred Holtby had many friends, of all types and in different social positions. She was great friends with her mother, and in speaking of this once in a letter said :

"The older we grow the more charming becomes our relationship. She has made me promise never to come home and play the 'managing daughter' to her in her old age. . . . I am . . . to send her flowers and rare embroideries, and to love her more than a little, and never to let her sink into the indifferent and second-rate position which so many daughters reserve for their parents. Consequently we hug a secret friendship, far more delicious than most, and elope sometimes for a few days together."

That revealing book *Letters to a Friend*, which is a collection of letters written by Winifred Holtby to her friend Jean McWilliam in South Africa, shows how imaginatively she entered into her friend's life and doings, though they lived in different continents, and though they only met at intervals of many years. She seemed to live her life with her, rejoicing in her successes, and troubled by her difficulties and disappointments. But so did Winifred with all her friends. She took on their burdens and helped them and was overjoyed with their successes.

One of her greatest friends was Vera Brittain, whom she met

when up at Oxford and with whom she shared a flat for many years. Full of vitality and energy, and conscious that she had not suffered as Vera had done, her serenity and faith were able to help her sensitive friend through many difficult times. Longing for time to write, she unselfishly always seemed to be caring for invalids or relations, looking after Vera's children when they had infectious diseases, or giving financial help to some young man while she sought to find him a job. No trouble was ever too much to take for a friend. (See the study of her at the end of the 1940 Handbook, *Letters to a Friend*, and *The Testament of Friendship* by Vera Brittain.)

"The foundation of friendship is respect for personality," says J. S. Whale. Consider this and see how far-reaching is this idea. Many are too possessive. They want to make their friends think and act as they think is the right way, and they do not enough respect a friend's reserve.

(d) *That he should love us for what we are and not for what use we can be to him.*

This works more subtly than perhaps we see at first. It is easy to like our friends for some way in which they can be useful—to consult, or to act as a companion in going somewhere, or to do some friendly office for one. But this is not enjoying *one's friend for himself*.

"In feeling love for another person, I can either experience a pleasurable emotion, which he stimulates in me, or I can love *him*. . . . Do I enjoy him or do I enjoy myself in being with him?"—MACMURRAY: *Reason and Emotion*.

These other things may enter in, but in the highest friendship we love our friends purely for what they are in themselves. Emerson speaks of friendship as "that select and sacred relation which is a kind of absolute." He goes on to say that "the essence of friendship is entireness, a total magnanimity and trust," but reminds us that it is also "the slowest fruit in the whole garden of God."

Do you agree with him that "when a man becomes dear to me I have touched the goal of fortune"?

Hilaire Belloc expresses something of the same idea in his lines—

"From quiet homes and first beginning,
Out to the undiscovered ends,
There's nothing worth the wear of winning
But laughter and the love of friends."

Ecclesiasticus sums things up pretty well:

"A faithful friend is a sure defence; and he that hath found him hath found a treasure. There is nothing that can be taken in exchange for a faithful friend; and his excellency is beyond price."

Suggested hymns: *F.H.B.* (new): 40, 41, 341.

May 3rd.

II.—GREAT FRIENDS.

1. Friendship heightens personality.

Have you ever thought that if you had not been friends with a certain person you would have been different in many ways? I know that I should. Certain of my friends have made me see things differently, have modified my outlook, have enlarged my horizons, have given me new ideas. Any great friend influences us more than perhaps we realize (or even would admit). Friendship acts as a stimulus. Have you not felt more alive after an hour's chat with a friend? The exchange of ideas, the very fact of expressing one's thoughts in words and of trying to grasp one's friend's viewpoint kindles us, making us more alert and vital.

Personality comes to full fruition only through friendship. Macmurray says that "this is the only form of human life in which we can be our whole selves or our essential selves."

"This communicating of a man's self to his friends works two contrary effects; for it redoubleth joys, and cutteth grief in halves: for there is no man that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less."—BACON.

Consider the perfect joy of being with a great friend—the intimacy, the comradeship. We know we can share our thoughts without having to be careful what we say, or fearing that we shall be misunderstood. We can share our hopes and fears, our joys and our sorrows. We can also share silences—and only great friends can do that.

In what ways do you feel that the friendship of Jesus enriched the lives of Mary, Martha and Lazarus? Did he give something different to each? (Look up their story in Luke 10. 38-42, John 11. 1-45 and John 12. 1-8, and read together part of it.)

2. Some great friends.

Do you remember Pierre and Marie Curie? (Turn back to the lesson on Madame Curie in the 1940 Handbook, p. 20.) As well as husband and wife they were perfect friends—having the same intellectual interests, both keen scientists, studying together the same problems. If they had never married they would still probably have been great friends, but marrying they enlarged still further the range of their mutual interests and were entirely happy together. Recall

the picture of them on their honeymoon, walking along together in the country, he ahead—" Pierre went on thinking aloud about the work on crystals that preoccupied him, without ever turning round to catch his wife's eyes. He knew that Marie understood, and that what she would reply would be intelligent, useful and original." A few years later Marie wrote, " I have the best husband one could dream of ; I could never have imagined finding one like him. He is a true gift of heaven, and the more we live together the more we love each other." (For further reference see Eve Curie's delightful biography called *Madame Curie*.)

Another couple who had many of the same interests and were great friends were Sir Edward Grey and his wife Dorothy. Keen on literature and on nature, they were remarkably united in outlook. The great passion of each was for nature, and they developed this love together in watching birds at their country cottage near the river Itchen and at their home of Fallodon. Because they were so united her early death was a terrible blow to him, and the way he faced life without her calls forth our admiration. " The loss of his wife changed everything for Grey, for he had shared with her his daily thoughts and feelings in unusually close and constant communion." (Trevelyan.)

" I shall feel the need of friends " (he says in a letter), " a thing I have never felt while I had her love every day and could give all mine to her."

In another letter he writes : " We both had an unusual gift of solitude, the power to enjoy being alone, but she had used it more than I had done, and in the last ten years she had grown more than I had, partly by illness, partly by being many days alone, partly by strong friendships. . . . Now in a time like this, when I am constantly thinking and longing, love goes on growing and I would not have it disturbed by anyone else with me just now."

Again in another letter, " I long to follow Dorothy quickly, but whether it be soon or later I must be able to say that I have gained and not lost since we parted." (For further references see the lesson on Grey of Fallodon on p. 123 in the 1939 Handbook, and *Grey of Fallodon* by G. M. Trevelyan.)

A remarkable instance of great friendship, this time between a brother and sister, is that of William and Dorothy Wordsworth. They understood one another perfectly, and it was only through her understanding and tenderness and love that he was brought back to " wholeness " again after his disappointment in the results of the French Revolution.

" Few lovers of Wordsworth's poetry have failed to realize something of what he owed to his sister Dorothy ; the more discerning have seen in her, not merely the alert companion of his creative hours, and their faithful chronicler, but the deepest and most permanent influence

upon his life. . . . If she had not his intellectual power, she had all his passionate intensity of feeling . . . with an even quicker response than his to the sights and sounds of the world about her, and a still happier gift for the inevitable words to communicate what she saw and heard and felt."—E. DE SELINCOURT.

At the time of the French Revolution Wordsworth went through a bitter experience when he found that on which "he had built all his splendid hopes for man, now a wreck of its own ideals." Troubled in his personal life and in his ideals, he became sunk in despair, and lacking interest in all those natural sights and sounds which had delighted him so much before. But Dorothy had "an exquisite regard for common things," and through this and her constant love for him she awoke his interest again in life, and won him back to health and sanity.

Speaking of this time he says of her—

" then it was
That the beloved woman in whose sight
Those days were pass'd . . .
Maintained for me a saving intercourse
With my true self ; for, though impair'd and chang'd
Much, as it seemed, I was no further chang'd
Than as a clouded, not a waning moon :
She, in the midst of all, preserv'd me still
A Poet, made me seek beneath that name
My office upon earth, and nowhere else."

3. "Differences that enrich."

It is easy to be friends with someone whose way of life is like one's own, but it is an enriching experience to become friends with someone who lives in quite another circle. Paul and Onesimus, I think, were real friends, though one was a freborn Roman and the other a slave. (Refer to the lesson on "Paul the Friend," on page 48.)

Think also of Elisha and the Shunemite woman. (See 2 Kings 4. 8-37.) That, surely, must have been an unusual friendship, the prophet calling in when he passed, sure of a welcome, a room prepared for him, and a pleasant evening's conversation with this great woman of Shunem.

"Personal relationships override all the distinctions which differentiate people. . . . It does not mean that there are not immense differences between one person and another ; . . . the differences remain, and become the basis of the infinite variety of experience which can be shared in the life of personal relationship. When two persons become friends they establish between themselves a relation of equality. . . . And provided the equal relationship is maintained, it is precisely the differences that enrich the relationship. The greater the differences the more there is to share. The greater

the fundamental differences between two persons are the more difficult it is to establish a fully personal relation between them, but also the more worth while the relation will be if it can be established and maintained."—MACMURRAY.

4. Fear and confidence.

But there is, too, "the penalty of love." Friendship also brings pain and anxiety. We suffer when our friends suffer, we fear for their safety and well-being. As, through friendship, the intensity of our joys is deepened, so is the range of our fears extended. Yet friendship gives us confidence in life and in ourselves. If we still have our friends, though we lose almost everything besides, life will still be bearable. Now when we know how transitory material things are, when houses, possessions, livelihood may go in a night, we begin to set more store on what is spiritual.

5. Friendship may be eternal.

One of the consolations of real friendships is that they are not only for this life. They may be for eternity. A letter written at Christmas disclaiming presents expresses this—"I want your continued love and friendship which means more to me than all the material possessions in the world. That Hitler cannot bomb, so his satanic power is decidedly limited. Whether in this world or the next we still love one another."

"Love is most nearly itself
When here and now cease to matter."

—T. S. ELIOT.

Edward Wilson's friendship with his wife was of this kind. In a letter to her on the way out to the Antarctic, he writes—"I simply love the Crow's Nest—my private chapel. I have spent the happiest times you can possibly imagine there . . . alone with God and with you. . . ."

In a later letter he writes, "I shall not have a chance to see your letters, or to answer a single question for a whole year more after receiving them. It all seems cruel and cold, but it is God's will to make good stuff of us both. . . . You are the very breath of life to me . . . my most living prayer is that we may both fulfil the purpose for which God gave us life."

And in his last letter—"My beloved wife, these are small things, life itself is a small thing to me now, but my love for you is for ever and a part of our love for God."

Bible reading: This is suggested in the text of the notes.

Suggested hymns: *F.H.B.* (new) : 338, 339, 347.

May 10th.

"THE WINTER JOURNEY."

"Take it all in all, I do not believe anybody on earth has a worse time than an Emperor penguin."

That was written by one of three men (Edward Wilson, Henry Bowers and Apsley Cherry-Garrard) who went in search of the eggs of the Emperor penguin and who, because they were men, had an even worse time. In so doing they lived out one of the greatest stories of endurance in the history of man. They suffered almost unbelievable cold, exposure, suffering, disaster, in an Antarctic winter of almost continuous darkness for five full weeks; they succeeded only partially in what they set out to do. What they did achieve was something to make one proud of belonging to the race of mankind.

Why did they undertake this "worst journey in the world"? Apsley Cherry-Garrard says:

"We travelled for Science. Those three small embryos from Cape Crozier, that weight of fossils from Buckley Island, and that mass of material, less spectacular, but gathered just as carefully hour by hour in wind and drift, darkness and cold, were striven for in order that the world may have a little more knowledge, that it may build on what it knows instead of on what it thinks."

The story of "The Winter Journey" is told in Chapter VII of *The Worst Journey in the World*, by Apsley Cherry-Garrard. Copies of the large editions of that book will be found in many libraries. It occupies the last 66 pages of the first volume of *The Worst Journey in the World* in the "Penguin Books", (No. 99. 6d.). It is a story to be read and read again; to be discussed and thought over; to be added to the individual's store of memory.

A story to be read—in full. It is impossible to summarize it in few lines. The most one can do is to give a few quotations and notes as clues to the whole and as encouragement for full reading.

THE EMPEROR PENGUINS. "Science singles out the Emperor as being the more interesting bird because he is more primitive, possibly the most primitive of all birds." It "cannot fly, lives on fish which it catches in the sea, and never steps on land even to breed . . . lays its eggs upon the bare ice, some time during the winter, and carries out the whole process of incubation on the sea ice." . . . "The possibility that we have in the

Emperor penguin the nearest approach to a primitive form not only of a penguin but of a bird makes the working out of its embryology a matter of the greatest possible importance."

For three penguins' eggs "three human lives had been risked three hundred times a day, and three human frames strained to the utmost of human endurance." At the end of the story there is, as an appendix, a scientist's report on those three eggs. He concludes: "If the conclusions arrived at with the help of the Emperor Penguin embryos about the origin of feathers are justified, the worst journey in the world in the interest of science was not made in vain."

THE MEN WHO WENT. Edward Wilson and Henry Bowers were two of the men who died later with Captain Scott*; Cherry-Garrard lived to tell the story. Their friendship stood every test. Of his companions the author says: "These two men went through the Winter Journey and lived; later they went through the Polar Journey and died. They were gold, pure, shining, unalloyed. Words cannot express how good their companionship was. Through all these days, the worst I suppose in their dark severity that men have ever come through alive, no single hasty or angry word passed their lips." . . . "With quiet perseverance, in perfect friendship, almost with gentleness those two men led on. I just did what I was told." . . . "Always these two men with all the burden of responsibility which did not fall upon myself, displayed that quality which is perhaps the only one which may be said with certainty to make for success, self-control."

CONDITIONS. Do the following notes and extracts give some idea of the conditions? Nearly 7 cwt. of equipment had to be dragged on two 9 ft. sledges. "I speak of day and night, though they were much the same, and later on when we found that we could not get the work into a twenty-four hour day, we decided to carry on as though such a convention did not exist; as in actual fact it did not." . . . "It took two men to get one man into his harness, and was all they could do, for the canvas was frozen and our clothes were frozen until sometimes not even two men could bend them into the required shape." . . . "Once outside, I raised my head to look round and found I could not move it back. My clothing had frozen hard as I stood—perhaps fifteen seconds." . . . "The minimum temperature that night as taken under the sledge was — 69°; and as taken on the sledge was — 75°. That

* See Handbook for 1931, pp. 39-47: "Captain Scott: the Venture South"; and Handbook for 1936, pp. 292-300: "Edward Wilson of the Antarctic".

is a hundred and seven degrees of frost." . . . "places upon which our breath could freeze, and the lower part of our faces were soon covered with solid sheets of ice, which was in itself an additional protection." . . . "We relayed as usual, and managed to do eight hours' pulling, but we got forward only 1½ miles." . . . "But this I know: we on this journey were already beginning to think of death as a friend. As we groped our way back that night, sleepless, icy and dog-tired in the dark and the wind and the drift, a crevasse seemed almost a friendly gift."

But the worst was yet to be.

"It was calm, with that absolute silence which can be so soothing or so terrible as circumstances dictate. Then there came a sob of wind, and all was still again. Ten minutes and it was blowing as though the world was having a fit of hysterics. The earth was torn to pieces; the indescribable fury and roar of it all cannot be imagined."

"Bill, Bill, the tent has gone," was the next I remember

The tent, containing much that was essential to their return and survival, was gone. They were in an igloo which they had built. "We got a meal that Saturday morning. . . . We then settled that in view of the shortage of oil we would not have another meal for as long as possible. As a matter of fact God settled that for us." Then the roof of the igloo was blown off. The blizzard was at its height—and continued. "I have never heard or felt or seen a wind like this. I wondered why it did not carry away the earth." They were completely at its mercy through two days and nights. "In the early hours of Monday there was an occasional hint of a lull." . . . "It was two days and nights since we had had a meal. We decided to get out of our bags and make a search for the tent."

The one chance in a million came off. The tent and most of the equipment was recovered. And then: "we discussed what we would do next. Birdie was all for another go at the Emperor penguins." They started back, and that story must be read as Cherry-Garrard tells it. Here's a single sentence: "There was no unnecessary conversation; I don't know why our tongues never got frozen, but all my teeth, the nerves of which had been killed, split to pieces." They got back to the hut of the main party. "The door opened—'Good God! here is the Crozier party,' said a voice, and disappeared."

"A story which holdeth children from play, and old men from the chimney-corner." What do you make of it—in relation to God, man, Nature, courage, endurance, friendship, the gaining of knowledge which men call Science?

Section VI.

Groups.

NOTES BY GWEN PORTEOUS AND ERNEST DODGSHUN.

May 17th.

I.—HUMAN LIFE AS GROUP LIFE.

Bible reading : 1 Corinthians 12. 12-27.

Book references :

The New State. M. P. Follett. (Longmans. 6s.)*Social Groups in Modern England.* Henry A. Mess. (Nelson. Discussion Books, No. 73. 2s. 6d.)*Community.* R. M. Maciver. (Macmillan. 15s.)Suggested hymns : *F.H.B.* (new) : 22, 393, 59, 175, 176.

Aim : To realize the extent and importance of our group life.

1. Man is a social animal.

The greenfly busily threatening the glory of your summer roses is a solitary creature in spite of the fact that there are thousands of its kind pursuing the same occupation. "Another greenfly," says Dr. Mess, "is just a lump, sometimes getting in the way; not a brother greenfly with whom to co-operate or to quarrel." Bees and ants, on the other hand, are completely dependent upon their fellows. The cat is "the cat who walks alone," whilst the dog is social in its outlook. Man needs fellowship with others of his kind. He is aware of their kinship with him. He knows that, like him, they love, hate and fear, feel joy and passion, know loneliness and failure, achievement and conquest. Man cannot know fullness of life apart from other men. Experience has shown that he degenerates when wholly segregated from his kind.

Points for discussion :

- i. The most solitary creatures may combine for purposes of defence in face of danger. This is a purely temporary relationship. Under modern war conditions danger and fear have induced a

relationship between people who have lived close together but who previously hardly realized each other's existence. What is likely to happen when the danger is removed? Can you think of ways to continue such co-operation for creative purposes, and can you help your Adult School group to adapt itself to such a post-war possibility?

ii. Human beings vary considerably in their awareness of the lives and needs of their fellows. Some seem almost as indifferent as the greenfly. Another human being is "just a lump getting in the way," or he may be merely a tool to be used as a means to some end alien to his true welfare. This capacity for full awareness of the lives of others is a human quality. How do you think it can be cultivated?

iii. Some people are solitary by nature and their solitariness is creative. Can you suggest in what ways they make their contribution to human society? Other people find it hard to co-operate; not necessarily the same thing. Try to suggest reasons for this and discuss how this difficulty—if you consider it such—can be overcome.

2. Group life.

Try to discover how we live our daily lives in relation to society. What is "society" so far as we individually are concerned? The average person relates himself to the world mainly through the groups in which he finds himself or which he consciously chooses to join. Sometimes his attachment is quite temporary, and either the group itself disappears or he leaves it when a particular object is achieved. On the other hand the attachment may last a lifetime. We are members of many groups, and it is interesting to notice that they are, as Dr. Mess puts it, "overlapping groups, interlocking groups, sometimes conflicting groups." This can be seen at any time in most Adult Schools. I recently visited two in immediate succession. In both all present were members of or in close association with an Adult School. In addition some of them belonged to one or more of the following groups: the Workers' Educational Association; Co-operative Guilds; Liberal, Labour and Conservative political organizations; Methodism, Presbyterianism, the Church of England, Roman Catholicism; the Wesley Guild, the Mothers' Union, the Guild of St. Peter; various Trade Union and Employers' Associations; the Peace Pledge Union, the Council for the Defence of Civil Liberties, the Fellowship of Reconciliation; the Federation of University Women; the Spinsters' Union; a Women's Luncheon Club; a Dickens Fellowship; the British Medical Association; a Rotary Club, and the League of Nations Union.

Points for discussion:

i. Notice how one group calls into existence its opposite. The Trade Union organization is countered by a Federation of Employers,

a Liberal Party produces a Conservative Association, a Left Book Club ultimately implies a Right Book Club. Do you consider this is a healthy process?

ii. Do you think it is good to belong to a wide variety of such group associations? How do you personally select what groups you will join? What effect on Adult School life has a wide range of interests among its members?

iii. Make a blackboard list of all the group associations represented in your class and consider how such a varied group life has affected the quality of your School.

3. The family.

This provides our first experience of the group and it is important that the experience should be invigorating and at the same time tender and understanding. Consider what the fortunate child learns from family life. He finds that he is welcomed, significant, individual, but that these facts are relative to the same facts about every other member of the family. He discovers that he is different in some respects and that his difference may be a source of enrichment. He learns what to do with his difference and that a genuine achievement of oneness is more important than an assertion of difference, and a still greater enrichment of personal as well as of family life. He learns to give and take, that he cannot have all he wants, possibly because somebody else has got it. Through the family he receives the social heritage of his race, including knowledge and practice of things ranging from elementary cleanliness to first ideas about the social structure of the society in which he has to live. Above all, he acquires a certain attitude of mind about the world of life. All these things are clearly of importance, yet many people think that the family is ceasing to be a basic unit of society. How far is this true? Do you think it is important to maintain the family as such a unit?

Points for discussion :

i. An increasing number of people are feeling after some form of community life. A friend recently told me she could more easily love and appreciate her own family if she met them in the wider circle and atmosphere of a more communal life. The family group was too intimate and restricted, it meant living at too close quarters in more than a physical sense. There is a suggestion here that a group of people bound by ties of blood relationship is not always a happy or creative unit of social life. If you agree, can you give your reasons?

ii. Do you think that the family, because of the blood kinship of its members, is apt to become possessive in its attitudes? Nothing is more calculated to vitiate happy, healthy group life than the frustration which is set up by the sense of being possessed. It is more subtle and harmful than an obvious exertion of direct authority. No

human being can ever possess any other, and members of a family, both young and old, need to learn how to make the family a group functioning vitally in the society of which it forms a part.

iii. To-day the family as a unit in society will stand or fall purely by its own merits. Try to estimate these merits and discuss any changes which you feel essential to the happy and healthy survival of family life.

4. Conflicting groups.

Return to the suggestion of Dr. Mess that the groups to which we belong sometimes overlap and conflict—e.g., I am English; I may be a miner, a nurse, a musician, a railway guard, an author, a journalist, an architect, a sailor. Apart from a language difficulty, is it not probable that I should find it easier to associate creatively with a French, Swiss, Scandinavian miner, nurse, author, sailor, than with other English people with whom I have no occupational or cultural bond of contact? I may be English and a Roman Catholic, in which case I may, in an important sense, be closer in sympathies to a Polish or Spanish Roman Catholic than to an English Protestant.

A man may be English, Chinese, Hindu, miner, fisherman or university professor. He is seeking at the present moment an answer to his urgent question. In the deepest places of his personality, is there that which will enable him to overleap all conceivable barriers, a common ideal for humanity inclusive and comprehensive enough to leave men free and yet unite them in the pursuit of a good life?

The lesson might conclude with the Bible reading. Note particularly the place accorded to difference, yet "by one Spirit are we all baptized into one body."

Do you feel that the Christian faith presents the world with such a comprehensive idea and with the power to make it effective in the lives of men? If not, to what do you look to unite mankind in its search for life abundant?

G. K. Chesterton's essay "On Certain Modern Writers and the Institution of the Family" makes interesting and stimulating reading in connection with this subject. It is published in *Heretics* (John Lane. Bodley Head Library. 3s. 6d.).

May 24th.

II.—THE GROUP IDEA.

Bible reading : Romans 12.

Book references :

The New State. M. P. Follett. (Longmans. 6s.)

Introduction and Part I, Chapters I to XV.

Social Groups in Modern England. Henry A. Mess. (Nelson. 2s. 6d.)
Chapter X.

Suggested hymns : *F.H.B.* (new) : 350, 336, 254, 165.

Aim : To discover what is involved in membership of a group.

"To be a democrat," says Miss Follett, "is not to decide on a certain form of human association; it is to learn how to live with other men." It is her profound conviction that the best, if not the only, way to learn this lesson is through membership of a group. Her book is a plea for a careful study and discovery of the laws which govern group life, because she believes that the future of democracy depends upon the capacity of men and women to live creatively within the groups with which they are associated. These notes, which are greatly indebted to Miss Follett, are designed, through illustration, to help the ordinary member to discover how to live more usefully and happily with his fellows. The Bible reading outlines some of Paul's suggestions for courtesy in our dealings with one another.

1. The committee.

In what frame of mind do you go to a committee meeting? You may be a person who feels strongly and has clear ideas about what needs to be done. It seems to you righteously necessary that you get your own way. You are therefore forceful, you silence objections and your resolution is carried. Is this, do you think, a satisfactory conclusion? Even supposing that you are right, is this a desirable result?

Perhaps you are not so forceful a person and you say to yourself, "I shall give my own ideas and leave it at that." Is this, do you think, a sufficient justification for holding a seat on a committee? Perhaps you even say, "I know I shall not say anything. I am a good listener and I can vote." It is very important to be a good listener, but is it, in itself, enough?

In a committee a group of people should set to work to think a way corporately through given problems. Its object is to create, to bring into being a common idea. It may be an act of faith, but we believe that this common idea will be better than any good idea imposed upon the group by any single, able, or forceful member. This conviction is an essential part of faith in the democratic method. It will be realized that, so far as a committee is concerned, there are two distinct processes in the life of an idea; there is its conception and its execution in terms of circumstances and human beings. It needs the co-operation of willing persons, and this co-operation is most likely to be creative when such persons have shared in the task of creating the idea.

Have you attended a committee meeting where the genial chairman tried hard to reach an agreement by incorporating into a motion all the ideas expressed? Is not the result very unsatisfactory? If one of the ideas happens to be yours, do you not sometimes feel it has been returned to you dead? Miss Follett comments upon this process in the following way.

"Let us imagine that you, I, A, B and C are in conference. Now what from our observation of groups will take place? Will you say something, and then I add a little something, and then A, and B, and C until we have together built up, brick-wise, an idea, constructed some plan of action? Never. A has one idea, B another, C's idea is something different from either, and so on, but we cannot add all these together to find the group idea. They will not add any more than apples and chairs will add."

Do you think creative ideas are born in this way? The process is both more psychic and more spiritual. It is also more democratic. What do you think is the true function of the chairman of a committee?

2. Evolving the group idea.

This is a process difficult to describe. A, B, C, you and I form a committee. We all have ideas. You say something which immediately makes me re-examine and modify mine. Nevertheless my modified idea has enough of my own individual thought in it to make you also modify your original idea. Between us we evolve something new, an idea which is neither yours nor mine, yet both yours and mine—ours. A has listened with interest. He also started off with an idea of his own. He now suggests something different, something which has been influenced by our idea but which has something of his own knowledge, vision and experience embodied in it. You and I recognize that our idea has now been enriched, and B arrives at a new synthesis. In his statement of it he incorporates something valuable of his own. C has a stop in his

mind. He raises practical difficulties and feels that our feet are not sufficiently fixed on the ground. We overcome a temptation to be irritated and we listen. We now re-examine our idea in the light of what C has to say. A further modification may suffice, but we may have to start again, in which case C may initiate an idea and A, B, C, you and I will proceed in the same way to achieve a new synthesis which will be in every sense *ours*. "But," says Miss Follett, "by the time we have reached this point we have become tremendously civilized people, for we have learned one of the most important lessons of life: we have learned to do that most wonderful thing, to say 'I' representing a whole, instead of 'I' representing one of our separate selves. The course of action decided upon is what we all together want, and I see that it is better than what I had wanted alone. It is what I now want."

3. The individual member.

Here are suggestions as to what is required of the individual in order that the best corporate thought may be evolved. Please add to the list.

i. A mind and heart prepared to consider the business in hand. This involves clear thinking and a respect for personality and individual difference. Both are spiritual qualities. How a man thinks depends finally on character, on the kind of man he is.

ii. The right kind of affirmation of personality. Dr. Jacks once said that a man's duty is to affirm his personality in the kind of way which will enable others most fully to affirm theirs. This is certainly true of individual behaviour within the group. This does not mean a yielding or waiving of your point of view or of mine, out of supposed courtesy. Neither does it allow either of us to sit back out of so-called humility with the idea that A, B and C can think and plan far better than you or I can. We have come together to create a group plan, a plan which if you and I and every other member contributes in the right spirit and to his full capacity, will be better than either A or B or C can evolve alone or than A and B and C working together without you and me.

iii. Unwillingness to compromise. This is not a misprint, though it is opposed to what is often advised. There is an idea abroad that readiness to compromise implies nobility of character and a high degree of social development. A decision based on compromise suggests lack of understanding of elementary principles of working together. Consider this statement from *The New State*, page 26: "But compromise is still on the same plane as fighting. War will continue—between capital and labour, between nation and nation—until we relinquish the ideas of compromise and concession."

If your desire conflicts with mine it is not desirable that your wish be suppressed and mine granted or vice versa. Neither is anything spiritually whole or creative established by your having a little of your way and I a little of mine. The result is something spineless and dead, something very different from what is achieved at the end of paragraph 1.

iv. An understanding that a majority idea is not a group idea. The Society of Friends in its conduct of business has avoided this error. It never registers decisions by means of the vote, realizing that the will of the majority does not express the mind of those present or, as it is phrased in the Society, the will of the majority is not "the sense of the meeting." Every attempt is made to proceed from integration to integration, so that what is ultimately recorded is a genuine group idea. To return to our committee of five, if we fail to achieve a synthesis, so that the will of three has to prevail against the desire of two, the result is not satisfying. If *one* fails through laziness, or supposed modesty, or impatience, in contributing his full share of thought and vision, something spiritual is lacking in the outcome of the gathering. Though he may vote with the other four, and so make possible a unanimous decision, the idea evolved is not a group idea.

v. A ceasing to desire personal recognition or individual triumph. Miss Follett makes this comment. What do you think of it?

"Much of the evil of our political and social life comes from the fact that we crave personal recognition and personal satisfaction; as soon as our greatest satisfaction is group satisfaction, many of our present problems will disappear. When one thinks of one's self as part of a group, it means keener moral perceptions, greater strength of will, more enthusiasm and zest in life. We shall enjoy living the social life when we understand it; the things which we do and achieve together will give us much greater happiness than the things which we do and achieve by ourselves."

Lack of space prevents the formulating of definite questions for discussion. It is hoped that these will arise out of the material in each paragraph.

May 31st.

III.—GROUP ACTIVITY AND THE ENRICHMENT OF LIFE.

Bible reading : Mark 12. 28-34.

Book references :

Learn and Live. W. E. Williams and A. E. Heath. (Methuen. 5s.)

The Problem of Leisure. Durant. (Routledge. 12s.)

The Good New Days. Marjorie and C. H. B. Quennell. (Batsford. 6s.)

Suggested hymns : *F.H.B.* (new) : 164, 40, 153, 13, 29.

Aim : To see how human life is enriched through the variety of group activities.

I. "Learn and Live."

One of the significant facts about modern conditions, with difficulties of transport, "black-out" and sirens, is the persistent hunger which drives men and women to associate in groups for some form of educational activity. There is a conviction that learning kindles and renews life, but it is not so much the knowledge which learning brings as the process of learning together which satisfies a need which is deeply rooted. It is not so much the consciousness of a goal to be reached, a clear-cut purpose served ; it is rather an experience which week by week is satisfying in itself and needs no further justification for its existence. It is a hunger not for some luxury commodity but for what a man recognizes to be a need as natural and assertive as the need for food. From the many reasons for joining classes given by students in the Workers' Educational Association and recorded in *Learn and Live*, I extract three :

"I liked the sort of people who first mentioned these classes to me."

"I was beginning to feel life a drudgery, a repetition of going to work and finding nothing to while away the time after it was over. On the other hand there was much I was wanting to know about life. I never was a social success and did not desire to be, but by then I had realized that some people fully appreciated and enjoyed life. . . . An 'inner uneasiness' perhaps explains all you require."

"I thought (largely due to my intimate conversation with my W.E.A. miner friend) that I could be developed into a more understanding and therefore intelligently useful human. I used often to

listen to the idealism of this miner friend who had his eye in the heavens and his feet in the muck. As I look back upon our returning from the pit in the early dawn of summer mornings, talking our way to a finer and higher economic and industrial and social world, I experience certain feelings which almost cause me to say that there is an advantage in having plodded one's own way in the world from a school-leaving age of 13 years."

Consider these reasons carefully. Try to get from members of your class their reasons for joining an Adult School or for pursuing any other educational activity. Notice how in the above statements it is not the brilliance or even the scholarship of the tutor which provides the primary motive. It is an uneasiness, then an awareness in their fellows, particularly in those whom they like, of a way of life, an attitude of mind and spirit which is felt to be good, leading to a longing to be associated with them in the life of a group.

Please think carefully over these comments on their tutors made by students in a wide variety of W.E.A. classes. They are selected from a considerable number in *Learn and Live* :

"I don't know whether the so-called Darwinism theory still holds—about the weakest going to the wall. It didn't hold in my W.E.A. class. I was the weakest all right, but I was treated by the tutor and by the other students more like the Prodigal Son. They led me to the dish and they saw that I got my share of the feast."

"He put my hand on a new latch."

"One tutor impressed me greatly by his habit of precise thinking. Every step in an argument was most carefully and thoroughly proved and consolidated before proceeding with the next step."

"I can recall quite a number of tutors who sifted you when it was clear that you were merely repeating what had been said instead of making the stuff really pass through your own mind. This is only possible when the tutor himself has followed the same process."

Unfavourable comments are given with equal frankness. They agree in substance in an astonishing way. When complaint is made it is always related to academic aloofness, failure to make a subject live, snobbishness, lack of humanity and sympathy and intimate personal contact. All these things reveal lack of understanding of the spirit of group life. Try to think out and discuss with your fellow members what kind of teacher helps you most and stimulates the most creative kind of group life.

2. An Adult School.

Space in this year's Handbook is limited. It is suggested that each School writes its own paragraph 2 of these notes. Here are a few suggestions.

- i. A W.E.A. class is presumably primarily for workers, and though in practice no one is ever excluded, the title of the Association has

remained the same since its inception? An Adult School ought to be much more catholic. It should aim at being nothing less than a replica of the community. Can you think of the advantages of a School having in membership a grocer, the secretary of a company, a miner, a teacher, a mother of a family, an apprentice to his trade, a doctor, a W.E.A. tutor? Add to the list yourself.

ii. What, do you think, compensates in your School for the trained, systematic teaching in a W.E.A. group? Are you sure that the quality of the fellowship is different from that in a W.E.A. class? Try to state the difference, if you think it exists. Try to think out the advantages of a Lesson Handbook over a W.E.A. tutor's syllabus.

iii. An Adult School has an avowed religious basis. This means more than a statement that the Movement is a spiritual one. What effect has this on the creative life of the School group?

iv. Try to estimate the advantages of an Adult School dominated by no outstanding leadership, getting such help as it can from its friends, dependent for its life on the love of its members for each other, on their joy in common discoveries and on their intense desire for the advancement of the Kingdom.

3. Some other group organizations.

Some Schools may prefer to deal with a wider range of activities in less detail. If so, try to arrange for members of other groups to speak, e.g.:

i. A Rotarian. It would be interesting to know why, for instance, a miner or a dustman or the miner's or the dustman's wife is not a member of Rotary.

ii. A member of the Women's Co-operative Guild. Try to discover whether the idealism and the desire for education and for co-operation in more than a trading sense, which inspired the early days of this movement, still persists. If so, how is it kept alive?

iii. A member of any association called into being for purely defensive purposes—e.g., a member of a Property Owners' Association. Do you think such a group can be really creative in the life of the community? If not, why not? And what about a member of any Trade Union, or someone belonging to an Employers' Federation?

If any member has read Naomi Mitchison's novel *The Blood of the Martyrs*, ask him to tell you about the group which, in the book, formed the early Christian Church in Rome. Notice how simple it was—a bakeress, a dancer, a hairdresser and beauty specialist, slaves of various kinds—Greek, Jewish, African, British—slave-owners, too. Notice particularly the character, variety and almost casual nature of the leadership. Remember the indomitable courage of the members in face of unspeakable suffering and death. Whence did they unquestionably derive their power?

June 7th.

IV.—“THE FUTURE IN EDUCATION.”

Bible reading : John 20. 19-31 ; 21. 15-17.

Book reference : *The Future in Education.* Sir Richard Livingstone.
(Cambridge University Press. 3s. 6d.)

Suggested hymns : *F.H.B.* (new) : 43, 52, 53, 1.

These notes are based frankly on Sir Richard Livingstone's book, *The Future in Education*, and are designed with the purpose of persuading Schools to study this important book, which has appeared since the first three lessons in this section were written. The book is of obvious interest to an alert member of an Adult School.

1. Introductory.

Chapter I reminds us that, in spite of the attention paid to education since 1870, we remain an uneducated nation. This must remain true while, as holds at present, 70 per cent. of our children are withdrawn from schools at the age of 14. Here are some of Sir Richard's comments on this state of affairs. Please consider them carefully.

“To cease education at 14 is as unnatural as to die at 14. The one is physical death, the other intellectual death.”

“What, then, would you say of a nation which . . . acquiesced in the greater part of its people leaving school at the age of 14 and being thrown straight into the deep waters of life?”

“We take it calmly, because we are used to it. . . . But our descendants will view it as we view the slave trade or debtors' prisons or child labour.”

My experience of many friends in Adult Schools who left school even earlier than the age of 14 convinces me that they did not suffer “intellectual death.” Yet I believe that my friends represent “the survival of the fittest,” mentally and spiritually, and I remain as unhappy as Sir Richard about the general situation.

2. If I could only go back !

If you were asked, what ages would you give as the most right for education? *The Future in Education*, Chapter II, asserts with a conviction born of fifty years' experience in the business of education that while every child should receive education up to the age of 18,

the years after 18 are better, and after 30, better still. What do you feel about the value of plunging young people into the rough and tumble of practical life at the age of 18 and recalling them later to continue their education? How frequently we hear it said, or we say ourselves, "If I could only go back! I was educated when I knew so little of life. I wish I had been able to enter the university when I was 25 instead of at 18. The chances I wasted because I was not old enough to be able to use them!" Certain subjects which deal with the fundamental aspects of personality and conduct, with great movements of the human mind and the events which issue from them, questions of government and problems of right and wrong, such subjects as history, literature, politics, ethics and philosophy, can be studied fruitfully only by persons with a deep personal experience, by people who have themselves lived. A knowledge of the facts of unemployment can be acquired from reading such a book as *Men Without Work*, but how different will be the knowledge possessed by an unemployed man and his wife! *The Future in Education* emphasizes the necessity of what Sir Richard Livingstone calls "the cross-fertilization of theory and experience," following continuous education up to the age of 18. Professor Whitehead, in an excellent book called *The Aims of Education and Other Essays*, speaks of the danger of what he calls "inert ideas," "ideas that are merely received into the mind without being utilized or tested or thrown into fresh combinations."

If it be true that education becomes very valuable after the age of 30, then the idea of an Adult School will be an all-important one in the world which may emerge after the war. It may be that the Movement which this Handbook serves will not be skilled or experienced enough to serve a wide national need. It may be, on the other hand, that it will provide a clue to a method of teaching and learning, and an indication of the kind of atmosphere in which adults may learn most easily and happily.

Can you remember occasions in your School when a lesson was introduced in a rather academic and theoretical manner and was subsequently kindled and made vivid and alive by a member of the class with some piece of original and human practical experience?

Supposing you were able to send your child to a university at the age of 18, how would you view the suggestion that a year or two's experience of the tumble of life should come first? If the difficulty is a material matter of ways and means, and assuming the suggestion to be sound, would a wise State allow such an obstacle to stand in the way?

Our national system of education will need revision if it is to meet the needs of a post-war world. Can you begin now to envisage a system of education for the whole community, young and old? The problem now before us is to educate the masses of the nation.

3. What then should we do ?

Some years ago during a miners' strike I was asked to help with relief work in a mining village. It seemed to me that I could best help by sharing my love of literature with the folk there. I knew no one in the village and had to knock at doors and introduce myself and my idea. I remember being deeply distressed by the kind of reply I received again and again : "It's not for the like of us." Within a year these same folk were enthralled by Socrates and Euripides. The first thing we should do is to get rid for ever of the idea that the ordinary person is incapable of enjoying the best things. Sir Richard Livingstone is convinced that he can and that he frequently does. Here are his words :

"Some people think that the majority are not only untouched but untouchable, destined for ever to be the helots of the nation, exiles by nature from all but the outermost court of education, incapable of any humanistic or cultural interest. But this is not so. . . . In all humans there is the latent taste for art, literature and music, capable of being trained to understand the best."

An experience of a good Adult School will provide ample illustration. Sir Richard gives as an outstanding example of vision in the matter of adult education the Danish People's High School. Consult your Lesson Handbook for 1940, *To-day and To-morrow*, and refresh your memory of the lesson on "Grundtvig and Kold," page 277, which describes a Folk High School. *The Future in Education* describes this movement as "the only great successful experiment in educating the masses of a nation . . . that rare thing in education—an ideal embodied in fact." If a study of this successful experiment does no more than convince us that the ordinary adult is educable, it will have done much, but it can do more, it can teach us a great deal, and particularly this, that education is atmosphere as well as instruction and that it is essentially social.

4. Are the difficulties really insuperable ?

In Denmark hundreds of adults have been enabled through their own sacrifice and with the co-operation of the government and employers, to enjoy several months' residential college life. Is such an idea too idealistic for us in our island ?

Consider the following points :

(i) Is there among ordinary folk here a sense of the value of education such as there would seem to be among the Danes ? Remember that the Folk High Schools have themselves contributed considerably to the high estimate of education that obtains in Denmark. Such an experiment would almost certainly have a similar result in this country.

(ii) When compulsory military service was introduced here before the war, men left their work to perform it ; both they and their

employers made the necessary sacrifices. Is it incredible that such sacrifices would be made by both, given a conviction that education is, at any rate, as important as readiness for war. It needs faith and driving force. Whence shall we get the driving force?

(iii) All over the country since the outbreak of war the Government has taken one large house after another without apparent difficulty. At the end of the war these will be vacant, purchasable, as Sir Richard suggests, "for a song." "Why," he says, "should not each Local Education Authority start its own House of Education?" Remember that Sir Richard has in mind the education of the adult community. Consider in relation to this the probability that after the war there will continue for a long period a considerable dislocation of adult life and some measure of unemployment. Can you in your Adult School begin now to influence the Education Authority in your area?

(iv) In any idea we may formulate of education in adult life for the whole community we must remember the needs of young people who have been in schools and universities until they reach the age of 21 or 22 and who may be tempted to think of themselves as educated for life. *The Future in Education* points out that what is known as the educated class, in whose hands the direction and leadership of the country may rest, who frequently come to have such power over the lives of men, need adult education more than anybody. Can you imagine a common pursuit of education among adults helping to break down barriers of class and privilege?

To whatever group or ideal we give our allegiance, clearly what matters most is that lives shall be changed, the lives of all of us. Nothing short of a complete conversion will avail the shapers of a post-war world. To wait for such a conversion until after the war is to be lost. The change is taking place or not taking place—now. No word has been said in this section of the group with Jesus set in its midst, but plainly the secret is to be found in the mind and spirit of Jesus and in his communication not only of his spirit to the group, but of power. Sir Richard Livingstone returns to this fact at the close of his fine book. He speaks of the "carpenter's son who, gathering some followers round him, taught, healed, and lived his life in Palestine," convincing those who were closest to him "that he was not an ordinary man but the Son of God, convincing them not as

'Light half-believers of a casual creed,'

but so that they never hesitated for a moment to change their lives and to die for their conviction." The Bible reading tells of the return of Jesus to the group left utterly desolate because of the death of his body. The writer records the events and makes his significant comment: "But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

June 14th.

V.—AN INDIAN EXPERIMENT IN COMMUNITY LIFE.

Bible reading : John 3. 1-13.

Book references :

Gitanjali. Tagore. (Macmillan. 3s. 6d.) Sections 34, 35, 36.
Should be read as part of the consideration of this subject.

Creative Unity. Tagore. (Macmillan. 6s.) Essay on "An Eastern University."

Letters to a Friend. Tagore. (Allen & Unwin. 7s. 6d.) Two introductory essays by C. F. Andrews.

What I owe to Christ. C. F. Andrews. (Hodder. 1s.) Chapter XVII, "Santiniketan."

Rabindranath Tagore. V. Lesny. (Allen & Unwin. 8s. 6d.) Chapter IV.

Aim : To learn from the experiment at Santiniketan something of Tagore's vision of a happy and creative community.

1. Tagore : a gift from India to the world.

Tagore belongs to the flower of Indian vision and culture. This is saying a great deal, because India has contributed so richly to the life of the world. He was born in the province of Bengal in 1861 and grew up at a time when a large part of India, and Bengal in particular, was awakening to new life. A breath of the spirit of the universal God was sweeping over Asia and it found in Bengal a quick and generous response. It was Tagore who gave it its fullest response, not only in his poetry and prose writings but in his personality and his active and creative public life. This was the period, too, when Western civilization, mainly British, was extending its influence in India. This gave Tagore not only food for thought but anxiety and travail of mind. It was he who saw clearly both its great possibilities for good and its dangers. Tagore's father, Debendranath Tagore, was a man of great charm, richness and depth of character. The poet was deeply influenced by his father and Santiniketan was a conscious attempt to embody his spirit in a living and free community so that it might be effectual in the life of Bengal and the world.

2. Other influences behind Santiniketan.

i. *Nature and the countryside of Northern India.*

Bengal must be extraordinarily beautiful. It is a plain on the North-East coast of India, at the foot of the Himalayan mountains. It enjoys a great deal of sun and some parts of it are described as among the most verdant in the world.

"From the first time that I can remember," Tagore wrote, "I was passionately fond of Nature. Oh! it used to make me mad with joy when I saw the clouds come up in the sky one by one. I felt, even in those early days, that I was surrounded with a companionship very intense and very intimate."

This he wrote as he pictured Bengal from a fog-bound London : "In the morning of autumn I would run into the garden the moment I got up from sleep. A scent of leaves and grass, wet with dew, seemed to embrace me, and the dawn, all tender and fresh with the newly-awakened rays of the sun, held out its face to me to greet me beneath the trembling vesture of palm-leaves. Nature shut her hands and laughingly asked every day : 'What have I got inside?' and nothing seemed impossible."

ii. *Particular memories of his childhood.*

He was frequently intensely lonely as a child. His father was constantly absent on long journeys and his mother was ill during his childhood and died in its early days.

The formal education he received was ill suited to his nature and his needs. School was never an enjoyable experience. He says, "It kept me strictly separate from all that filled my life, and I felt as unhappy there as a rabbit confined in a biological institute."

iii. *His experience in his father's home of retirement in Santiniketan.*

After a full and active life his father went in search of a peaceful and beautiful spot in which to build an Asram, a place of retreat. According to C. F. Andrews' account he came to a part of the country infested by robbers, and his servants feared to go farther. The old man persuaded them to take him as far as two old and beautiful trees which stood on the crown of gently rising ground. "The sun was setting in the West in all its beauty and there came to him, as he sat beneath the trees, looking towards the Western horizon, such joy in the realization of the Presence of God that he remained awake all night, and in the morning named the spot Santiniketan, Abode of Peace." Here he built his Asram and laid out his garden. Here he spent hours in meditation, read his favourite philosophers, welcomed friends from far and wide and, perhaps most important of all, he lived and talked with his son, who enjoyed there the happiest and most productive, the freest and most

formative, influences of his early life. Artists and thinkers frequented the house, music was heard and enjoyed. Anyone who cared to contribute from the wealth of his own store, from the highest thought to the most hilarious mirth, was welcomed. Later Tagore came to regret the passing of this particular kind of hospitality. He was to revive it himself in his experiment at Santiniketan.

3. Santiniketan : a home, a school, a centre of community, a place of religion.

Tagore was poet, dramatist, philosopher and mystic. He was also a man of vision capable of giving his vision concrete form. He loved India, had absorbed its cultural and spiritual heritage, and had studied the problem of using India's wealth of knowledge and experience to meet the need of a new and rapidly changing world. In the peace and beauty of Santiniketan he founded a school. In the first place it was for boys only.

Notice the following points and discuss them :

i. He observed with some alarm that the Indian school system under Western rule tended to establish town and city schools. A country environment for education was traditional in Indian history. For Tagore, Nature was not merely desirable but an essential and deeply spiritual element necessary for every child's development, as necessary as food, perhaps more necessary than direct teaching.

ii. As a child he had been lonely. This fact led him to feel that a community life was good for children. At the same time he recognized that many children need both solitude and society. At Santiniketan he determined to provide opportunity for both, not only opportunity but the kind of training which would lead to the enjoyment of both.

iii. He remembered the moment when as a child in his father's house he had first experienced the joy and sense of release which came with freedom. Thinking this out in relation to the life of his school he saw how closely the question of freedom was bound up with happiness. He believed in the positive value of happiness and consequently he knew that his boys must be free. Freedom at Santiniketan was not an item added to the curriculum, it was something at the centre of the life there. Just as in his home it had belonged to his father's life, to his conversation, to his way of feeling about things, to the personal charm and culture of the friends who gathered there, to the garden and the birds and the life of nature, so it must become an integral part of the life of the school, something so natural that it could be taken for granted, yet something more precious than gold and to be cherished by self-discipline and unselfish devotion.

iv. So far as direct teaching was concerned it was primarily a matter of understanding the child, then a generous attempt to remove difficulties which impede development. Among these difficulties ignorance is only one. Education is a matter of opening doors and of providing opportunities. Among the opportunities provided were excellent school workshops of varied kinds.

v. Tagore believed in the naturalness of religion. At the same time he felt that the spiritual senses were capable of infinite development. He thought that this kind of development was almost impossible for children in the West because of the dominance of materialism in its culture. He determined to open a door for his Indian children into the unspeakable richness of the world of the spirit. He thereby taught a valuable lesson to any of us who care to learn it, but it is not an easy lesson to learn.

vi. Visitors of all kinds were welcomed at Santiniketan and there was a fairly frequently changing staff. It will be remembered that C. F. Andrews taught there. Tagore came to see that even with a happy coming and going of friends, a community composed largely of children is not an adequate experience either for children or teachers. So he sought to enlarge it and to make it a community centre for the neighbourhood. After that he had visions of Santiniketan as a centre of fellowship for both East and West wherein a oneness in God might be experienced which would help to heal the world's strife.

Conclusion.

Can you imagine this school set in a beautiful garden in sunny Bengal? At first it has a very few boys, then a larger number, then girls, educated side by side with boys, then a growing and varied adult community. There are few rules, but no image may be set up for worship, no life of man or animal may be destroyed, and no controversy about religion may be carried on. All men and women of whatever religion or race are welcome and there are no distinctions of caste. Tagore, poet and mystic, was its inspiration, and until he died in 1841 he was a humble, unobtrusive member of the community. At dawn, mid-day and at sunset, the whole family, even to its tiniest member, engages in silent worship and meditation. All work is shared, even the most menial tasks. All lessons are given in the open air in the shade of the trees and all work is related to the need of the learner.

Have we anything to learn from this Indian teacher and poet? May we learn from him with humility and gratitude!

Section VII.

Creative Service.

NOTES BY E. KATHLEEN DRIVER AND MARY TAYLOR.

June 21st.

I.—MEETING THE EMERGENCY.

In this group of lessons we are to see how the community, as distinct from the individual, through its various social services faces the task of re-building and re-creating, making it possible for life to go on or be taken up again by the ordinary citizen. We shall look at State services and voluntary organizations, some already in existence before the war and now taking on new duties, others recently come into being to meet new needs. Some are concerned only with problems which will pass with the passing of the emergency. These are the subject of our first lesson.

I. Defence.

As has been said repeatedly, in modern air warfare the ordinary citizen is in the front line, and a big proportion of our emergency problems are concerned with his defence and the defence of his home. Consider the various branches of the Civil Defence Service: Air Raid Wardens, Auxiliary Fire Service, First Aid Posts, Ambulance and First Aid Parties, Mobile Hospital Units, Rescue and Demolition Squads, Rest Centres, Emergency Feeding, Re-housing and Billeting, etc. In all these there is central and local government control, and there are paid servants, but there is also much voluntary work. Most are services newly created to meet the present emergency; others, like the First Aid service, are largely staffed by men and women trained in peace time by the British Red Cross Society or the St. John Ambulance Brigade.

Another attempt at defending the community against attack from the air—the provision of public air-raid shelters—has produced many further emergency problems of its own. Local authorities are responsible for the maintenance of order in the shelters and for

adequate sanitary provision and medical supervision, so that "the people are made safe hygienically." Beyond this, Lord Horder, as chairman of a central committee, has asked that "the people should be made so far as possible happy spiritually"—and, we may add, secure morally. Here voluntary organizations have found opportunities for service. Moral as well as physical health is in danger when youth spends long hours in public shelters, and young children suffer mental and spiritual as well as physical harm from living continually in such close quarters with adults, while lacking any facilities for play and wholesome occupation. Many local authorities are seeking to meet those needs too, as are churches and social settlements and other groups of voluntary workers. Typical help is being given by the Friends' Ambulance Unit, which has served in other parts of the world and now offers the same fine quality of service here at home. By providing libraries, entertainments, children's play centres, adolescents' clubs, talks, classes and canteens, they "make shelter life something more civilized than a grim burrowing down for safety," and seek "to make good some of war's degradation."

Again, voluntary organizations share with local authorities the task of making provision for the homeless in rest centres. Here, too, more than mere shelter is needed by people who have suffered the nerve-shattering experience of a bad raid and the distress of seeing their homes in ruins. Temporary accommodation where more than the barest necessities of life is found will help them to recover more quickly from emotional strain and shock.

2. Evacuation.

Perhaps the biggest of all the schemes evolved for meeting the air raid menace has been the evacuation of children and the aged and helpless from the most vulnerable to the relatively safe areas. Here again the very scheme devised for meeting the emergency has itself produced innumerable other problems. Not all of these have been satisfactorily solved, though much progress has been made since September, 1939. Most of you will have had first-hand experience of many of the difficulties and opportunities of evacuation, either in reception or in evacuation areas. The scheme was originally planned as a temporary measure to save children and others from what was expected to be a few weeks of intensive bombing, and many of the difficulties arose from the fact that the whole scheme, after the initial movement by train, was makeshift. As a result one of the earliest victims of the war was education. In the evacuation areas education was immediately abandoned, though, owing to the voluntary nature of the scheme—a very debatable point—about 50 per cent. of the children remained behind and a large percentage

of those who left quickly returned. In the reception areas so much depended on local goodwill and initiative, not always forthcoming, that here, too, difficulties arose and opportunities were missed. A serious difficulty in every area was that of dealing with the "problem" children who could not be billeted. It has been met in some districts by the establishment of hostels, such as that at Bourton Crange, near Bristol, where, under the care of a staff experienced in child guidance work, such children are helped to overcome their difficulties. They can then be satisfactorily billeted.

The report published by the Department of Social Science of Liverpool University—*Our Wartime Guests : Opportunity or Menace?*—is most valuable in any consideration of evacuation because of its psychological approach to the problem and the fact that it is based on a very thorough investigation and careful sifting of the evidence collected.

3. Citizens' Advice Bureaux.

Wartime conditions bring to the ordinary citizen all sorts of new problems to which he may be unable to find a solution himself or discover to what authority he can go for help and guidance. It was to meet this emergency need that the National Council of Social Service set up all over the country Citizens' Advice Bureaux, staffed by local voluntary workers who act as advisers to people who come to them with an infinite variety of problems. For the use of its staff the Council issues a handbook which is full of information about Army payments, Rent Acts, pensions and the various public services, and often the answer to the enquiry may be found there. But frequently the help which the bureau gives is to tell the enquirer where to go to solve his particular problem. Official forms, too, are often a difficult proposition for the ordinary citizen to tackle, and the bureau can help in the filling up of air raid damage forms, applications for pensions, and forms of all kinds.

4. The arts in wartime.

If the cultural life of the community is to continue in any measure in the midst of total war there must be much adaptation, and in this sphere emergency schemes were soon forthcoming. One of the first of these was the National Gallery Lunch-hour Concerts, organized by Dame Myra Hess. The National Gallery, bereft of its pictures, which had found safer quarters in the country, opened its doors to music-lovers, deprived of their evening concerts, and to the music-makers who had lost their employment, for it was these no less than the music-loving public whom Dame Myra Hess set out to help. The response has shown how great is the hunger for music in wartime.

Soon there followed the foundation of C.E.M.A.—Council for the Encouragement of Music and the Arts—which co-operates with official bodies like the Board of Education, semi-official like E.N.S.A.—Entertainments National Service Association—and unofficial like the Old Vic., in providing for people, in the places to which their war-work has taken them, opportunities for the enjoyment of music and the other arts. The Pilgrim Trust voted £25,000 for the work of the Council at its foundation and has recently granted another £12,500 for a second year of work. The Treasury agreed to grant pound for pound up to £50,000. Thus financed, C.E.M.A. at once set to work, and some idea of the scope of its activities may be gained from a recent number of the bulletin which it issues. This reveals that in the previous month there were given under its auspices 100 factory concerts, 73 emergency concerts, 14 orchestral and 140 other various concerts. There were also tours by the Old Vic., the Pilgrim Players, the Gloucestershire Travelling Theatre and a Travelling School of Variety. Many exhibitions of pictures are organized for C.E.M.A. by the British Institute of Adult Education.

Here is an emergency measure which may well prove to be a "permanent gain," for, in the words of Lord Macmillan in describing C.E.M.A.'s first year of work, "It has satisfied the demands of both amateur and professional in the arts, and it has linked the system of private patronage, which is traditional in this country, with State aid, which is novel, thus opening up entirely new lines of social policy. Furthermore it has met the needs of a special and very grave emergency while laying the foundations of what may be a long-term policy of cultural development."

Bible readings : Acts 6. 1-6 ; Nehemiah 4. 16-23.

Suggested hymns : *F.H.B.* (new) : 55, 15, 18.

June 28th.

II.—PERMANENT GAINS.

Man has ever been successful in snatching something of good from the calamity of war, and our present aim is to point to some aspects of activity in the sphere of medical art and science that have received urgent stimulus and permanent gain from war conditions.

I. Rehabilitation.

It seems impossible that a miner whose work entails the lifting of weights up to 70 or 80 lbs. could return to that work after spending four months or longer with a fractured spine immobilized in plaster. Yet he does ; and that is what is meant by rehabilitation—treatment which enables an injured person to return to his ordinary work.

If there is a Rehabilitation Centre in your district perhaps one or two members could visit it and describe to your School what they have seen. There is one for railwaymen at Crewe, one at the Seamen's Hospital, Albert Dock, London, one for miners at Berry Hill Hall, Mansfield, and another at Wigan. At Berry Hill Hall, for example, you would find that various forms of treatment make up a six-hour day. In the gymnasium the men do exercises against graduated resistances, using a pulley and weight apparatus which can be applied to any muscle group in the body, the weight being gradually increased as the muscles strengthen. Part of the day is spent in craft-rooms and workshops. There hand and arm cases are taught to make wicker baskets, trays, etc., and leg cases do treadle work. In the workshop equipped for simple carpentry is a miniature conveyer belt which gives the back cases an opportunity of practising the movements peculiar to their own work under controlled conditions. The belt runs over spindles operated by cranks and motive power is provided by advanced arm and shoulder cases. The men also help in the laundry, and do some domestic cleaning. Outside there are gardening, tree-felling, log-sawing and lawn-mowing to be done. Indoor and outdoor games are played for amusement after the day's treatment has finished, and leg cases are sent out in groups on bicycles, but games form part of the treatment too. Back cases, for example, do particularly well at games like basket ball and tunnel ball.

Before the last war there were no rehabilitation centres and men crippled by accidents had to be trained for special occupations adapted to their disabilities. It was Sir Robert Jones who raised immeasurably the status of orthopædic surgery during and after the

last war, and his work at the Military Orthopædic Hospital at Shepherd's Bush laid the principles followed to-day at rehabilitation centres. These are that rehabilitation starts on the first day of treatment, for grave disabilities are due to atrophied muscles. Their activity must therefore be conserved and the patient is taught from the very beginning that he must aid his own recovery by hard work.

2. Treatment of war wounds.

The conditions of modern warfare have produced big advances in the treatment of wounds. These, of course, include air-raid wounds, which are generally worse than bullet wounds, and large numbers of casualties may be produced while the medical services are still under bombardment. It was recognized in the last war that every open wound was honeycombed with dead spaces filled with body fluid in which all varieties of germ could thrive. Antiseptics were of variable and uncertain efficacy, though some used then have still a place in treatment. Early in this war sulphonamides (see Lesson V of this Section) found application. Workers at the Pasteur Institute, for example, foresaw that there might be delay in the treatment of air-raid casualties, and by experiment proved that these powders packed into an open wound prevented bacterial growth. This work has since received justification, for the treatment has been given extensive application, resulting in the saving of life and of prolonged incapacity by checking not only the ordinary forms of sepsis but also the more deadly organisms which grow in an absence of air and produce the rapidly lethal gas gangrene.

In the Great War an American surgeon was concerned with the problem of transporting American soldiers back to the U.S.A. before their wounds were healed. He put the wounds into plaster casts and found that they often healed remarkably well, the good effects, as he believed, being due to the prevention of movement and disturbance in the tissues. This method was applied in peacetime by Dr. Trueta in Catalonia to the wounds of persons injured in industrial accidents, and during the Spanish War, as chief surgeon at the General Hospital in Barcelona, he applied these methods to the wounds of fighting men and air-raid casualties on a large scale. More than 20,000 cases were treated and improvements were made in the technique. Dr. Trueta himself handled 1,073 cases, of which only six died. The wound must have immediate and skilful surgical treatment and is then firmly dressed with sterile gauze and immediately covered with plaster of paris with suitable arrangements for drainage. The first cast can usually be left for ten or fifteen days, the second for thirty days, and the third indefinitely. Thus a lot of laborious attention in frequent dressings is saved and the patient can survive rough handling. These are great practical advantages

when casualties are numerous and must soon be removed from hospital.

3. Plastic surgery.

Tremendous advance was made in the art of plastic surgery during and after the last war. No deep loss of tissue, as, for example, in a severe burn, can take place without scar formation, and a scar contracts, and extensive contraction means deformity and disability. Now a plastic surgeon can perform miracles by excising scar tissue and supplying skin from another part of the body to take its place, thereby producing an æsthetic and functional result. Twenty years ago he was supplying new noses, lips and cheeks to men mutilated in the last war. Countless civilians have benefited since from experience thus gained, and to-day the work goes on still, patching up the casualties of another calamity period.

4. Blood transfusion.

Probably some of you have had experience of attendance at a Blood Transfusion Centre either as donor or recipient. Various forms of transfusion of fluids in the treatment of wound shock were in common use during the war of 1914-18, but it is true to say that the great value of an organized blood transfusion service was not proved till the work of the Spanish War Ambulance Units. It had been found that it was possible to store blood in suitable containers in a solution of citrate to prevent clotting, at a temperature a little above freezing point. So we have now in most centres a Blood Transfusion Service, with an army of volunteers whose blood has been tested against disease and "grouped," that is, classified into one of the four groups into which human blood falls—one group being that of the "universal donor." Some surgeons prefer a whole blood transfusion, others use "plasma," which is a new development and represents the fluid part of the blood without the cellular elements. This organized service is and will be increasingly available for the whole civilian community. The subject has been fully investigated by the Medical Research Council and embodied in their memoranda.

Bible readings : Mark I. 29-35 ; Acts 3. 1-10.

Books recommended :

Life of Sir Robert Jones. Watson. (Hodder & Stoughton.) Out of print.
Treatment of War Wounds and Fractures. J. Trueta, M.D. (Hamish Hamilton. 8s. 6d.)

Suggested hymns : *F.H.B.* (new) : 20, 53, 56.

July 5th.

III.—LOOKING AHEAD.

We now look to the future and consider some of the changes and developments that we may expect after the war. We shall be particularly concerned with plans which may develop out of some of the measures which have been taken to meet the emergency. All of these are not makeshifts. Some will have proved their worth and we shall want to see them develop into further and permanent usefulness when the emergency has passed.

1. Movement of population.

We all know something at first hand of the great movement of population which has taken place during the last three years. Some of us have ourselves moved from town to country, or we have been left behind in the less crowded city, or watched a great influx of newcomers to our country town or village. The war has caused a great scattering. Children and the aged and infirm were evacuated from the large towns to the country districts, Ministries moved from Whitehall to various parts of the country, big commercial offices moved all but a skeleton staff out of London and other centres into the country. Big factories, because of the target they afforded to enemy bombers, have had to be split up into scattered units, so that we are told, for example, of one factory engaged on aircraft production which once occupied one huge site and is now scattered over five different counties.

How much of this scattering will continue after the war? Will Government offices be permanently decentralized? Will industries return to the big industrial centres or stay in the country where rates are lower? An interesting article on this question of the distribution of population appeared in *Time and Tide* of May 10th, 1941. The writer thinks the ideal town is one with a population of between twenty and fifty thousand, so situated that it can naturally be both agricultural and industrial at the same time. He cites Skipton and Shrewsbury as patterns and suggests that after the war we might have the chance to create such towns in new places. In this connection consider how far future developments are being determined by what is being done and the way in which people act now.

2. The future of agriculture.

During the last quarter of a century, while the towns have been growing, the country has been more and more denuded of its

population. This steady drift of the young life of the country to the towns, where prospects seemed so much more attractive, had brought agriculture to almost desperate straits. May it not be that the future will see a return to the land and a new life for agriculture? Thousands of evacuated schoolchildren have acquired a real love of country life and pursuits and occupations and view with dislike the prospect of a return to city streets. Here may be a new source of labour in the future. Moreover, the need for greatly increased home production has stimulated the development of new plans and policies with regard to agriculture. Wages have been increased, conditions of work are improving, the standard of rural housing is being raised and farmers themselves are being helped in various ways to make farming a more paying industry. Especially have they been encouraged, and indeed compelled, to get more land under cultivation, with the result that much excellent land—as, for example, that near Tetbury, reported to be some of the best land in the country—which had been allowed to go wild and unused, has now been reclaimed and is bearing splendid crops. We may surely hope and expect that all such land, and more besides, will remain under cultivation in the future.

3. Emigration.

Another population movement, though small in numbers, may have some permanent development in the future. It is surely probable that some at least of the children evacuated overseas will find life in the newer countries so attractive that they will want, not perhaps to stay there, but to return when they reach manhood and find their life's work there. We may feel that the old country needs their help and cannot spare them. On the other hand we know that these young countries, which even before the war were needing more emigrants of the right sort to take advantage of their opportunities and riches, will need them still more in the future to take the place of those who left to serve overseas in the armed forces and will not return.

4. Hospitals.

• Another section of the community which the war has in some cases forced out of the cities is the big hospitals. A notable example, whose solution of its problem is being watched with interest by other hospital authorities, was St. Thomas's. This is one of London's larger teaching hospitals, and it was so crippled by four direct hits on vital parts of the building that the bed complement had to be reduced to seventy. It was necessary, therefore, to find accommodation elsewhere for patients and for the education of medical students, nurses and masseuses. Such accommodation has been found at

Godalming, where the Medical School is already established as these notes are being written, and where there will shortly be beds for 350 patients in a hutted hospital built as an annexe to the King George V Sanatorium near Godalming. The School for Nurses and the School of Massage and Medical Electricity have also been provided with suitable quarters there. This new hospital will be known as St. Thomas's, Godalming, and will be supplementary to St. Thomas's, London, which will continue to provide beds for seventy patients and the usual clinics for out-patients. Thus it is possible to try out a theory, long advocated but usually thought impossible of practical application, that the large hospitals should keep only out-patient departments and a small number of beds for urgent and acute cases in London, while the remaining beds should be provided some miles out in the country, where the patients might benefit enormously by the pure air and freedom from noise. And so it may be that the emergency measure will prove the seemingly impossible to be possible and change the future hospital policy of the whole country.

5. School camps and nursery schools.

Educationists have long been urging the desirability of the provision of school camps so that town children might spend a definite period each year in the country. A few were in existence and had proved their value before the war. More—though not as many as those who know their value would like to see—have since been built as part of the Government's evacuation scheme. These will be available after the war, and more may be built, for evacuation has shown clearly the mental as well as physical benefit which town children derive from life in the country. Mr. Malcolm Macdonald, broadcasting shortly before he left for Canada, spoke of the hope that after the war town children would be taken to school camps in the country as a regular part of their education.

Those, too, who have wanted to see a much more general provision of nursery schools throughout the country, may find that here again war conditions have accelerated a process which was proceeding much too slowly. Whereas before the war there were only fifteen recognized nursery schools in the country, in April, 1941, there were eighty-six, and many more "on the stocks." If they become so much more general it will surely not be difficult after the war to take the next step and make them an integral part of the national system of education.

Bible reading : Isaiah 35.

Suggested hymns : *F.H.B.* (new) : 1, 6, 12, 14, 26.

July 12th.

IV.—INTERNATIONAL SOCIAL SERVICE.

Probably many of us have seen driving through our streets a motor ambulance or canteen bearing the name American Red Cross. Some of us live in places that have been heavily bombed, and perhaps we have had food brought to our towns by the Queen's Messengers, that fleet of food convoys most of which were given to this country by the British War Relief Society of America.

On the eve of Greek Independence Day in 1941, the Lord Mayor of London broadcast an appeal for help from England for the victims of war in Greece.

These are examples of International Social Service easing the suffering caused by war and helping men and women to win through.

We are to consider some service which has been done in the past and some which is still being carried on, even in a world at war.

1. Refugees and the League of Nations.

During and after the war of 1914-18, the refugee problem assumed vast proportions and, though much fine work was done by voluntary relief organizations, it was obvious that the solution of the problem was beyond private charity. Accordingly the League of Nations appointed Nansen to be League High Commissioner to organize relief work for certain sections of refugees. His aim was to secure the legal status of the refugees by providing identity and travel papers for those rendered stateless, and by securing from Governments in the countries of refuge the privileges which it is usually the function of a State to secure for its nationals in other lands. Then he aimed at repatriation, or, where this was not possible, securing for the refugees employment in their new homes. It was also his duty to co-ordinate the work of the various private organizations.

The following paragraph deals with one successful achievement. Other examples will be found in *The Refugee Problem: Report of a Survey*, by Sir John Hope Simpson.

2. Greek refugees.

When, in 1922, Greece was defeated in a war with Turkey, and stripped of some recently acquired territory, about one million refugees arrived in Greece. Fortunately Dr. Nansen was able to arrange for an exchange of populations between Greece and Turkey, and this eased the problem considerably. The departure of nearly 400,000 Turks from Greece left certain lands and houses available

for the settlement of the refugees. Marshy land was drained, and 170,000 families were settled in agricultural districts. These were provided with furniture, implements, seeds, animals and a year's maintenance. Schools and hospitals were built, wells sunk, and as much as possible of the normal village community life was retained.

Other refugees were settled in the towns where new suburbs were built. Charitable organizations, and a special loan, floated in 1924 under the auspices of the League, provided money. The extra work needed to satisfy their own needs occupied some of them. Others transferred to their new home industries they had carried on abroad, and so increased their country's trade.

It is important to note that in this case the refugees were settled in a country with which they already had links, so absorption was not hindered by conflicting loyalties.

3. Recent refugee problems.

With the rise to power in Germany of the National Socialist Government in 1933, the refugee problem assumed a new aspect. Crowds of both Jewish and political refugees left the country because the concentration camp, death or emigration seemed the only alternatives open to many. The situation was made more difficult by the increase in nationalist feeling in many European countries since 1918. Immigration laws have been tightened and where, in the earlier years of the century, there was fairly free movement across frontiers, strict passport regulations are now in force.

The plight of the refugees roused the sympathy of people all over the world and much was done through voluntary organizations to relieve their distress. Refugee hostels and camps were opened and training centres organized where trades could be taught. Many children were received in private homes, particularly in England and France. Jewish organizations were particularly generous in help to their co-religionists. Sir Herbert Emerson, League High Commissioner for Refugees, estimated that, up to 1939, private groups and individuals spent up to £15,000,000 in aiding German refugees.

Governments have given help. For instance in England, Government training centres have been started which are open to all friendly aliens and, early in 1941, a proposal was made for very considerable financial help to be given by the Government for the maintenance of German and Austrian refugees.

On the whole, however, the power of private charity to be effective before the present war was limited by the willingness of Governments to admit refugees, which was often very restricted. The German refugee movement came at a time of trade depression and considerable unemployment in most European countries, and it was feared that the admission of aliens would make conditions

still more difficult. Immigration was therefore very limited, and those who did find asylum were often denied the right to work, and only allowed to stay for a time. For example, Great Britain accepted about 40,000 adults and 16,000 children as temporary guests, with the expectation that most of them would find permanent homes overseas—by no means an easy matter.

4. The refugee: a liability or an asset?

Should we regard the refugee as a liability or an asset? The second point of view is taken in *You and the Refugee*, a Penguin Special by Norman Angell and Dorothy Buxton.

Consider the question from the following points of view:

(a) *Employment.* Remember that if the refugee takes work he also makes work. Consider in this connection, too, the industries which have been introduced into this country in the past by, for example, the Huguenot and Flemish refugees. There is evidence that the same kind of thing is happening to-day; for example, in the Treforest Estate in South Wales and the Team Valley Estate on Tyneside.

(b) The enrichment of our cultural and intellectual life by the admission of distinguished scholars.

(c) *The population problem.* See the notes on "Population: Changes and Movements," in the Lesson Handbook for 1940. What bearing have the facts given there on the refugee question?

5. Bridging of gulfs.

The first part of the notes has dealt with International Social Service of a type which has depended for its success on Government co-operation. This section deals mainly with work done by voluntary organizations, some of them important and well known, others comparatively humble groups of people.

(a) *The International Red Cross.*

Probably some members can give examples from their own experience of the work of this organization during the present war. Think of the valuable work done for prisoners, and the help given to those of us who want to get into touch with relatives or friends in enemy-occupied territory. Remember that this help is given to other countries as well as to ourselves.

One of the debts Great Britain owes to the American Red Cross is the sending of medical supplies. In December, 1940, enough serum to inoculate 200,000 British children against diphtheria was flown across the Atlantic.

In January, 1941, the Surgeon-General of the United States sailed for Lisbon, bringing 10,000 dollars' worth of new typhus-fever vaccine. This was to be left at Lisbon, and any countries needing it would be able to obtain it through their ministers. Compare with

this the work of the League of Nations after 1918 in instituting a sanitary cordon which prevented the spread of typhus from Russia and Poland to Western Europe.

(b) *The Save the Children Fund.*

This was started after the war of 1914-18, largely through the work of Miss Eglantyne Jebb, to save the starving children of Central Europe. More recently it has helped with work among sufferers from the Spanish war and the German refugee movements. It has established nursery schools in many of the distressed areas of Great Britain. On the outbreak of the present war it helped to save from misery and death many children in invaded Poland. It has cared for some of the foreign child refugees in this country and has given considerable help in caring for British children rendered homeless by air raids.

(c) *The International Voluntary Service for Peace.*

This is an organization of men and women eager to make the promotion of peace their personal concern and to express that concern in actions rather than in words. They are ready to give voluntary service of a manual kind wherever need arises. Year after year, in time spared from their ordinary work, they have been to one country after another. They helped to clear the debris of an avalanche in Switzerland, to reclaim the land ruined by the bursting of a dam in Germany, and to clear an area devastated by flood in Southern France. In 1931 they helped the people of Brynmawr in Wales to turn a great rubbish heap into a children's playground and swimming pool. In 1934 four of them, financed by the others, went to help in the reconstruction needed after a disastrous earthquake in India.

(d) *The International Committee on Intellectual Co-operation.*

This is a committee set up by the League of Nations to encourage the co-operation of thinkers of all countries in all fields of intellectual activity. It has organized co-operation and consultation between the museums and art galleries of Europe. It has arranged International Studies Conferences at which leaders of thought from various nations, having spent months in research on problems of international importance such as collective security and "peaceful change," have met to study the facts of the case and arrive at some conclusions. It has devoted considerable time to educational questions, particularly with the view of training children to realize the need for international co-operation. In this connection it has encouraged the revision of history textbooks, so that the children of various countries may be given a fairer idea of their neighbours.

Bible readings: Leviticus 19. 33, 34; Isaiah 2. 2-5.

Suggested hymns: *F.H.B.* (new): 9, 17, 31.

July 19th.

V.—TOWARDS A HEALTHIER LIFE.

Some years ago a certain German girl was seriously ill. A very slight accident had caused her illness. She had pricked her hand with a needle, and virulent bacteria had entered the wound. The infection had spread, causing great inflammation and pain. The usual surgical treatment was tried, but it was of no avail and the girl was sinking fast.

Her father had been working for years to produce a drug which should kill the bacteria causing the trouble, and a short time before had succeeded. The new drug, *Prontosil*, had not been adequately tested, but it was no time for hesitation. It was given to the girl, who made a complete recovery.

This production of new drugs is one of the aspects of creative work towards healthier living which we are considering to-day.

The work is many-sided. There is the cure of disease; more important, the prevention of disease; and, equally important, the work being done to develop a healthy people.

I. Health services.

There are many different branches of these services that may be studied. Choose the one that appeals to your School and try to get information as to what is being done in your locality. Here are a few suggestions:

(i) *The Public Health Services* which make for a healthy environment: sanitary services, provision of a pure water supply, town planning, housing, the work of Parks Committees, etc.

(ii) *Factory legislation* that has made for healthy conditions of work. Consider in this connection the provision by many firms of works canteens and facilities for indoor and outdoor recreation.

(iii) *Child Welfare*. This has many aspects.

(a) *Ante- and post-natal clinics*. Local health authorities may provide these, but are not obliged to do so. It was estimated that in 1935, 73 per cent. of expectant mothers in the County of London were receiving ante-natal supervision, while the corresponding figure for the country districts was only 17 per cent.

(b) *Infant Welfare Centres* where mothers can get advice on the care of their babies. In 1938, 66 per cent. of the children born were attending these centres.

- (c) *School Medical Inspection.* This is compulsory in all elementary schools and in secondary schools provided by the local authorities, but not in private and endowed schools, even if they are receiving State grants. The school medical service can provide certain forms of treatment, often at a nominal charge, which may be remitted in case of need. The most important are dental and eye treatment, treatment of tonsils and adenoids, and of orthopædic defects. One of the drawbacks at present is that, even in these cases, treatment by no means always follows inspection. It is only given if the parents accept it, and at present, in the case of dental treatment for instance, about one-third refuse.
- (d) *Physical training* has been very much to the fore of late and increasing provision has been made for schoolchildren and young people, both by the State and through the "keep-fit" movement. Consider the effects of this.

2. The conquest of bacteria.

Since the time of Pasteur it has been recognized that many infectious diseases are caused by germs which, having found an entry into our bodies, breed there and spread poisons into our tissues or blood stream.

Until the last few years, these diseases have been fought mainly by the following methods :

- (a) Prevention of the spread of infection by good sanitation and the isolation of cases.
- (b) Helping the patient to fight the poisons by the injection of anti-toxins. (Very successful in the case of diphtheria.)
- (c) Inoculating people against particular disease and so making them immune for a time, at any rate. (Marked success in preventing small-pox and typhoid fever.) Recently there has been a campaign to immunize children against diphtheria, with a considerable reduction in the death-rate from it.

3. The search for drugs.

Although serum treatment and inoculation have been successful in the cure and prevention of some germ diseases, there are others, such as pneumonia, where they have had little or no effect.

Years ago it was known that there were two germ diseases that could be cured by drugs. Quinine was an effective treatment for malaria, and certain compounds of mercury for syphilis, so, during this century, a good deal of research work has been done in the hope of finding drugs which will cure other diseases. It may be noted

that, in 1906, Ehrlich produced the drug salvarsan, which cures syphilis.

The search for the new drugs has been, to some extent, a method of trial and error, but there have been certain guiding principles. The problem was to find a drug that would poison the bacteria without harming the patient.

About ninety years ago an English chemist, Perkins, in an attempt to manufacture quinine, produced instead an aniline dye. Chemists, particularly in Germany, worked on these dyes, producing one colour after another. The efficacy of a fast dye depends on the fact that it attaches itself to the fibres of the material and cannot be washed out.

It was realized that there was a certain analogy between drugs and dyes, and that the drugs might poison the bacteria by attaching themselves to them. So, in their search for the drugs they wanted, chemists turned to the dyes they had already made and tried the effect of slight variations on them.

4. The discovery of Prontosil.

In 1932 German scientists produced a substance called Prontosil, which proved very effective against streptococci, the bacteria which cause blood-poisoning, erysipelas, scarlet fever, puerperal fever and a certain type of meningitis.

Puerperal fever at one time wrought havoc among mothers at child-birth. Scrupulous cleanliness and hygienic care have considerably reduced the number of cases, but the disease has not been stamped out. Before the discovery of Prontosil, about one case in every four ended fatally, and a thousand mothers died, as a result of it, in England and Wales each year. The use of the drug, or a similar one, has reduced the mortality from about one in four to about one in twenty, and there is hope that it may be still further reduced.

Prontosil is the patent of a German firm which financed the research, and is expensive. As soon as its discovery was announced, chemists in many countries began to study it, and it was found that the effective part of it was a much simpler drug, sulphanilamide. This is protected by nobody's patent, is cheaper to make, and is often used instead of Prontosil. Other drugs of a similar type have been discovered, and they are all known as the sulphonamide group.

5. M. & B. 693.

Prontosil attacks certain bacteria only, leaving others quite unharmed. One of the types it will not affect is the pneumococcus, the most common cause of pneumonia. Accordingly, chemists set to work to find a drug which should be effective against these bacteria also, and a few years ago, chemists, working for the firm of

May & Baker, produced one, generally known as M. & B. 693, which had the desired effect. In 1938 it was tested at the Dudley Road Hospital, Birmingham. Half the patients who came in suffering from lobar pneumonia were given the drug, while the other half were treated by the best methods previously available. Of one hundred treated with the drug, eight died, while of the hundred without it twenty-seven died. No further test was considered necessary, and M. & B. 693 is now the standard treatment for pneumonia. This drug is also effective against all the diseases for which Prontosil is used.

There are many diseases for which no cure has yet been found, and research goes on. At present it is financed largely by private chemical firms, and there is great need for State help in this matter.

6. Extension of the National Health Insurance Services.

Turn now to some present problems. Consideration has been given in many quarters to the need for extending the Health Insurance Services. One suggestion is that they should be extended to cover all dependants of people at present insured. Another is that there should be brought within the scope of the scheme those people who, as far as income is concerned, fall into the same class as people who are insured but who are not entitled to benefit. A further suggestion for consideration is the extension of the scheme to cover consultant services. What other extensions do you think would be wise?

7. A State medical service.

A more drastic suggestion is that for the provision of a State medical service, financed by the State, available to all, and covering every form of treatment that might be necessary. Consider the pros and cons of this.

How do you think it would affect preventive treatment and the use of some of the more expensive forms of remedial treatment?

How would it affect the relation between the patient and general practitioner?

A British Medical Association report, published in 1938, regards it as essential in any future development of health services that a family doctor, chosen by the patient, should be the means by which he secures any treatment necessary. How far do you agree with this?

Book references :

The Conquest of Bacteria. F. Sherwood Taylor. (Secker & Warburg. 6s.)
Man, Microbe and Malady. Dr. J. Drew. (Pelican. 6d.)

Bible readings : Ecclesiasticus 38. 1-8 ; John 10. 10.

Suggested hymns : *F.H.B.* (new) : 2, 3, 11, 29, 147.

Section VIII.

Countryside.

July 26th.

I.—LOOKING AT OUR COUNTRYSIDE.

NOTES BY WALTER J. ROBERTS.

Sweet secret of the open air—
That waits so long, and always there, unheeded.

Something uncaught, so free, so calm large confident—
The floating breeze, the far hills and broad sky,
And every little bird and tiny fly or flower
At home in the great whole, nor feeling lost at all or forsaken
Save man—slight man !

—EDWARD CARPENTER, "The Open Secret."

1. Do we want the countryside ?

How much do we feel the need of the countryside ? If we live in the country, or near to it, have we made that countryside our own ? Would we miss it badly if we had not access to it ? Read again Scene 6 of Shaw's *St. Joan*, where Joan reveals her distress at the thought of being cut off "from the light of the sky and the sight of the fields and flowers." How much she felt she could endure if only she could "still hear the wind in the trees, the larks in the sunshine, the young lambs crying through the healthy frost . . ."

Do you recall Arthur Wragg's touching drawing in *The Psalms for Modern Life*, illustrating the line, "for his delight is in the law of the Lord" ? A workman is watering a plant in a box, the only bit of garden he has, on the flat roof of a tenement surrounded by factory chimneys. His attitude is one of "wonder and delight."

In Mark 6. 30-32, we read how Jesus and the Apostles "departed into a desert place" because they were in need of refreshment and renewal. The Psalmist sang his approval of being made "to lie down in green pastures." City dwellers have long been regular invaders of the country at week-ends. Perhaps enforced evacuation has now made them country lovers as well as country lovers. One

hopes that some of them may have ceased to be bespoilers of the countryside.

It appears that our capacity to respond to Nature is important. Let us look at the bit of it nearest to our own doorstep and mark its uniqueness, that, maybe, we have hitherto taken for granted. Let us compare ours with other countrysides we have known.

2. Features of our district.

It has been said that "Britain is a world by itself," for it has so many varied landscapes. Let us look at some of the features that give distinction to different countrysides. There is always the contour of the country—its flesh and bones—whether it be mountainous, undulating or flat. It is helpful if we know something of the anatomy of our district, of what the bones are made of:

"For a country is not just a jumble of hills and valleys; the features have a plan . . . and once this is understood the region is seen more clearly and its variety more readily appreciated. The geologist acquires an eye for country and an understanding of nature not excelled by that of the artist or the poet."

—A. E. TRUEMAN, *Scenery of England and Wales*.

We shall see that any landscape is greatly influenced by the underlying rock formation. Local stone is often used for country buildings of all kinds. How harmoniously the Cotswold cottage melts into its background whatever the season of the year. Compare this harmony with the discord of the Indian red brickery of a new housing estate when seen alongside the shrill greens of Spring. Discuss the style of the country cottages in your area. What kind of roofings have they? Are they of thatch, stone, slate, or tile? Is there some reason for this? Are they local products? Then there are boundary walls. One of the features that first strikes a traveller from abroad is the way that our countryside is divided up into a patchwork of fields. Have you seen the long, snakey lines of dark-grey stone walls that divide up the Yorkshire moorlands? No cement or mortar holds these odd-shaped stones together. This is skilled work known as dry-walling. Can you suggest why they are so made? What are the field boundaries like in your district? Are they wooden-fenced, or perhaps hawthorn-hedged with all the clever craft of the hedge-layer? Why are hedges needed at all? In thinking about this observe how such things as field-gates and their fasteners, direction posts and stiles embody local designs.

Within a few hundred yards of where I live the land is below sea level over a wide area. It was inundated by a great inland lake till a Dutchman drained it 300 years ago. This great engineer (Vermuyden) brought some of his countrymen over to assist him, and they settled in the area, leaving their influence on the character

of the local countryside. The buildings, waterways, even the trees they planted, have given to the district the unmistakable touch of Holland. Has your countryside been similarly influenced?

3. Trees.

Trees give a good deal of character to any bit of country. How are they grouped in your area? Are you near a forest or woodland? Have your trees been made into coppices or spinneys? Or do you just see lone stragglers? The variety of trees is greatly influenced by the minerals contained in the soil and the underlying rock. Where the land is ploughed we see that in some areas the good earth is quite black. In other places clayland takes on a rich chestnut colour. Sandstone furrows are deep brick red. Chalky land is a whitish grey. What are the dominant trees in your district? Sherwood Forest has its famous avenues of beech and lime. Oxfordshire has its pollarded willows, "crooked old pensioners in files by the brook edges." There are the elms with rounded tops and "fans of twigs." How profuse they are in Bedfordshire and Hertfordshire. Oaks we find in many districts, "angular jointed, all elbows and knees, spread foursquare." There are the slim, straight, whispering alders, "the trees of heaven with their rusted keys." Donn Byrne, the Irish writer, sings:

"And the trees speak to me in the wind. I hear the slow, dignified music of the ash, and the cheery chatter of the oak . . . and the sad music of the rowan tree that has berries red and bitter as a defeated woman's mouth—and the sally tree that is shy and will only whisper, and out of which harps are made, so sweet it is—harps of red sally wood."

4. The brotherhood of growth.

There is a brotherhood of growth in all woodlands. It is an association of three tiers, composed of the dominant trees, the smaller trees and shrubs, and underneath the carpet of plants and mosses on the ground. It is the dominant trees that largely determine the kind of growth beneath, and it is the soil and rock that usually determine the dominant tree. On the chalky soil of Kent beech woods abound. Beeches branch so extensively and produce such a thick canopy of leaves that very little light reaches the ground beneath. This greatly restricts the kind of shrubs that will grow in a beech wood, though young beeches and yews seem to flourish in these conditions.

One hardly ever finds any carpet of ground plants in a beech wood except those which are able to bloom early in the season before the beech leaves have thickened. This paucity of growth on the ground is not the fault of the soil, for flowers spring up in great profusion if a clearing is made in the trees. Ash trees, so beloved

of Cobbett in his *Rural Rides*, dominate the limestone Craven area of Yorkshire. This tree comes into leaf late in the season and casts very little shade. Hence there is a profusion of undergrowth. In some cases the shrubbery is so dense as almost to prevent the meadow-sweet and marsh marigolds, so often found in ash woods, from growing at all. The oak comes between the beech and the ash in the amount of shade it casts. Two main kinds of oak flourish in this country. There is the pedunculate of the damp woods, that usually roots in clay land, with hazels, hawthorns and similar species as the accompanying shrubs, and, where the overhanging leaf is not too dense, a carpet of brambles, bracken and wild roses. Where less light penetrates, bluebells, primroses and anemones abound. On the drier soils, with perhaps slate or sandstone as the underlying rock, the sessile oak is profuse, as in the Pennines, interspersed with holly and mountain ash. Bilberry and heather often make up the carpet of ground flowers. Pinewoods often spring out of sandy soil. Here there is again dense shade, and the layer of slow-rotting pine needles restricts the growth of the ground flowers.

Search out the dominant trees in your district and see if you can discover the underlying kinds of shrubs and flowers.

5. How to look at the countryside.

Whatever aspect of the countryside appeals to us, the good earth, the growth of the soil, colour, its bird and animal life, its ever-changing moods, the beauty of natural form and line, the glorious panorama of the sky, is it not necessary that we shall learn to "stand and stare"? The Psalmist adjures us to "Be still, and know that I am God!" Let us look again, then, at our own bit of country. Let us bring to it the "fresh eye" of the painter, and the keen ear of the musician. Let us record some of its wonder with the skill of the naturalist and the geologist. We may then find joy and healing.

Bible readings: Job 37. 14-24; Judges 9. 8-15.

Suggested hymns: *F.B.H.* (new): 398, 259, 374, 258.

Recommended reading: Books in most libraries.

The Scenery of England and Wales. A. E. Trueman. (Gollancz. 7s. 6d.)

The English Countryside. Ed. Massingham. (Batsford. Pilgrim's Library. 6s.)

The Observer's Book of Trees and Shrubs. W. J. Stokoe. (Warne. 3s. 6d.)

A Book of Uncommon Prayer. G. Scott-Moncrieff. (Methuen. 4s.)

Botany. D. Thoday. (Cambridge Univ. Press. 7s. 6d.)

The Spring of Joy. Mary Webb. (Cape. 3s. 6d. and 7s. 6d.)

August 2nd.

II.—JOHN CONSTABLE : A Painter of the English Countryside.

NOTES BY WALTER J. ROBERTS.

We have been looking at our bit of countryside. Now we turn to study a few of the paintings of John Constable (1776-1837), that great artist of the early 19th century, whom Delacroix described as "one of the glories of England." It has been written of Constable that he "brought the vision of a poet to bear on a corner of the England he worshipped, and taught those of his countrymen who could see, that at their doors lay beauties in profusion as fresh and as varied as any Nature could show." But Constable averred that "we see nothing truly until we understand it . . . the landscape painter must walk in the fields with an humble mind . . . for the art of seeing Nature is a thing almost as much to be acquired as the art of reading Egyptian hieroglyphics." How certainly he both saw and understood is revealed in his pictures, for they show not only what he saw but *how* he saw it.

1. The stay-at-home artist.

"The man who cannot find enough to paint during his whole life in a simple circuit of four miles is in reality no artist."—GEORGES MICHEL.

Constable was a living proof of this statement. Most of his output depicts "all that lies upon the banks of the Stour," round the village of East Bergholt, his Suffolk birthplace. We know that bit of landscape as "Constable Country." Whilst his great contemporary, Turner, travelled widely in search of subjects, Constable refused to go abroad. Perhaps his field was narrow, but he made it wide.

2. Landscape painting in Constable's day.

Landscape painting was in the hands of "mannerists" who painted according to rules and formulæ. Natural appearances, which altered from moment to moment, were too much for most of them. It needed an intimate knowledge of the countryside, and a swift, skilful brush to shoot Nature on the wing. Many painters confined themselves to the studio—and they must have kept their doors shut, for no fresh air and light is to be seen in their dull efforts.

They relied on tricks of style. The depicting of landscape without the inclusion of figures embracing some literary, classical, or historical allusion was considered vulgar.

3. Constable the iconoclast.

Such artificial conventions were anathema to Constable. Sir Kenneth Clark has wittily expressed one aspect of Constable's revolutionary achievement thus :

" While all writers on art, from Reynolds down, were agreed that real greatness could only be achieved by treating historical subjects ; while Haydon was painting ' Coriolanus and Dentatus ' on a canvas 18 feet by 20, Constable achieved the grand manner with a barge passing through a lock."

Constable introduced fresh air into painting. His paintings are full of weather. Like Rembrandt he was a son of the mill, and a miller must be intimate with changes of sky and direction of wind. Like Rupert Brooke, he saw that clouds " in noiseless tumult, break and wave and flow "—and he made them roll across his canvases. He painted the waterways of Suffolk not like smooth sheets of coloured glass, but the bubbling, rippling, music-making streams that they are. He saw that grass was green but that it changed its appearance under the influence of various atmospheric effects. Dew and rain put a bloom upon greenery. Constable knew that and could depict it. His constant aim was " light—dews—breezes—bloom and freshness, not one of which has been perfected on the canvas of any painter in the world." He also brought a new aspect of light to painting. Wilson and Gainsborough had already suffused their works with a warm atmospheric glow and luminosity ; Turner had seen landscape enwreathed in coloured vapour that to Constable suggested " tinted steam." But Constable brought *glitter* to painting. The sky was blue, bricks were red, grass was green ; distant hills look blue in the misty atmosphere of England ; so they must be painted. But bright objects seem to lose their local colour under certain aspects of strong light. They dazzle the eye, as when snow sparkles in powerful sunlight. Most leaves are glossy and are more so when they are wet ; hence they act as mirrors to sunlight, or take on the prevailing colour of the sky which they reflect. Thus they *appear* to lose their local greenness. This was the glitter that Constable depicted in his canvases. His critics were contemptuous, and referred to it as " Constable's snow."

4. " The first painter of Spring."

Nearly all Constable's paintings are concerned with the first season, though, significantly enough, in his last days he introduced the colours of autumn. Previous artists had painted spring trees

and bright spring days, but it was Constable, in the 19th century, who "became the first painter of spring." Consider the importance of this. He was not only intimate with the shrill tints of new leafage and grassland: he saw all growing things tingling with "the life that maketh all things new." He had an acute awareness of "the life" and found how to imprison it in pigment.

5. Constable's methods.

How and why did he succeed in this where others had failed? He approached Nature with utter humility and complete frankness. He enjoyed what he saw, and he saw the things we all enjoy in the countryside. He rendered them with perfect directness. His patience and powers of concentration were seemingly inexhaustible, though long sitting at his easel told sadly on his health. Perhaps those are a few reasons *why* he succeeded. Let us see *how* he did it.

He made innumerable preliminary sketches of subjects that enthused him, carefully noting on them the date, time and direction of wind. Some of these are just broad statements of light, tone and colour, without any attempt to indicate detail. He used both oils and water-colours to make swift "shorthand notes." His studio works made from these notes were often painted in tones of one colour; then he would wash transparent glazes of local colour over them. His early works are nearly all brush painted, but later he resorted to an increased use of the palette knife. His "Waterloo Bridge" is almost completely executed by this means. The use of the knife ensures that the colour is freshly applied to the canvas; it does not tend to become muddy as with brush mixing. A combination of the two methods produced his best results. His "snow," about which he was chided, consisted of small specks of pure colour dexterously applied with the knife. He obtained atmosphere in his painting by the skillful use of lightly dragging paint over previously painted surfaces. He also obtained what painters call "vibration" by the clever use of colour. A green field was not just painted by a streak of green; it was made up of a number of greens—yellow greens, warm greens, cool greens, blue-greens. This makes for life, luminosity and interest—and is true to Nature.

6. The prophet of Impressionism.

He was not content merely to paint "portraits of places." He was rather concerned with *suggesting* how a place looked under a fleeting aspect of light and movement. Constable was thus the forerunner of the famous school of impressionists of the late nineteenth century. Such impressions call for swift treatment and broad

statement of fact. Some of his colours were rather crude at times, but would have been more so in less experienced hands. Whilst Nature provided design for him, he did not hesitate to adapt his subject in order to improve the composition. He would widen rivers, move trees, or introduce a church into a landscape, if it suited his purpose.

7. Some of Constable's pictures.

This lesson is not concerned with Constable's interesting biography; it is rather to discover something of what he did for painting and how he did it. We cannot do better than look at a few reproductions, coloured ones if possible. I have selected a few works for mention because reproductions are easily and cheaply obtainable from the sources given at the end of these notes.

FLATFORD MILL (1817).—In its day a daring experiment in the rendering of "local colour." The grass is really green. Peaceful subject. Carefully painted detail. Lovely, pearly colour in clouds. Treatment suited to subject. Note line made by pole, bent figure, horse and rider, foreground fencing, contrasting with line drawn between tree on right and that on left, but also taking the eye round into the picture again.

THE HAY WAIN (1821).—Example of broken method of applying paint. Note many greens used in middle distance of field. Direction dog is facing takes the eye to figure in the wain. Note contrasting spots of red on horses' harness. Serene, but a bit of weather in the offing. Won Gold Medal for Constable when shown in Paris. Led to inauguration of the French Romantic School of Painting.

SALISBURY CATHEDRAL FROM THE BISHOP'S GARDEN (1823).—Contrast arched elms with austere spire. Accurate architectural rendering. First appearance of "Constable's snow," i.e., scattering of specks of high light over canvas.

BRIGHTON BEACH WITH COLLIERS (1824).—Painted on paper, in oils. 5½ in. by 9½ in. Note extremely small size yet the "big" effect. Compare rich dark colour of "colliers" with white sails and general brightness. Turn picture upside down and note how sea and sky recede. Sparkling sky and shingle. Note use of thick paint on shingle and distant sea to catch the light. Observe truthful, but clever introduction of dark band of sand between yellow shingle and blue sea, thus reconciling two colours that might not have sat well together.

Compare MALVERN HALL, VIEW AT EPSOM and WEYMOUTH BAY in that order. Note static effect of first, emphasized by horizontal lines and dark masses of trees and reflections. Low pitch of horizon in Epsom view emphasizes bigness of sky. Note transparency of leaves through which sun shines. Good balance. Greater vigour and movement in sky. In Weymouth Bay, greater movement still. Lovely broken tints in cloud shadows. Clouds really roll. Dark

point of headland emphasizes underlight of clouds. The sea is wet and is moving. Line of shore opposes line of left bank of cloud.

Compare (1) *STUDY FOR THE LEAPING HORSE* with (2) *THE LEAPING HORSE*. Original of first is a 6 foot sketch. Second is amended version exhibited 1825. Constable at his best. Note "snow" in Study. In Study, horse and rider appear to be charging into willow tree. Figures in barge distracting. Note amendments in finished work. Weaknesses remedied. "Snow" on left toned down. Willow moved. Figures made less prominent. Palette knife employed.

THE CORNFIELD (exhibited 1826).—Realistic trees round which one could walk. Breezy noon-day effect. Every line leads one into picture. Every figure and object placed on a focal point.

(1) *STONEHENGE* (1835) and (2) *THE CENOTAPH* (1836).—First is his last major watercolour. Imaginative. Unusual. Vigorous. Colour perhaps a bit crude. Second picture painted as a compliment to Reynolds, whose Cenotaph is depicted. Rarely painted autumn tints. Truthful colouring, but clumsy drawing. Extremely difficult subject to compose. His last big oil painting. Constable declining.

The notes accompanying the pictures mentioned will be meaningless without access to the originals or suitable reproductions. Excellent reproductions in colour and in monochrome from 1½d. upwards from the following sources :

VICTORIA AND ALBERT MUSEUM, LONDON,

A Picture Book of the Work of John Constable. (6d.)

A Landscape Study (No. 5) by Constable, in colour. 1s. 2d.

Several postcards.

NATIONAL GALLERY, LONDON, W.C.2

TATE GALLERY, LONDON, S.W.1

MEDICI SOCIETY, LONDON

} Postcards (send for lists).

Books recommended :

John Constable. (World's Masters Series. Studio, Ltd. 1s.)

Notes by Anthony Bertram. Excellent monochrome reproductions.

John Constable, the Painter. E. V. Lucas. (Halton & Truscott Smith.)

From a library. Excellent coloured pictures and good notes. (Also a small portfolio of paintings. 5s.)

Constable and His Influence on Landscape Painting. Sir Charles Holmes. (Constable.) From a reference library. A student's book.

Art in England. Essay on Constable included. (Pelican. 6d.)

Memoirs of the Life of John Constable, R.A. Leslie. (Everyman. Dent. 3s.) Biographical, but well worth study. No illustrations.

Suggested hymns : *F.H.B.* (new) : 404, 114, 401, 403.

Bible reading : Matthew 13. 9-17.

August 9th.

III.—TINTERN ABBEY: a poem by Wordsworth.

NOTES BY ALICE ROBSON.

Bible reading : Psalm 46.

Book reference :

Wordsworth's Shorter Poems. (203 in Everyman Library. 3s.)

Suggested hymns : *F.H.B.* (new) : 258, 322, 346.

"Lines composed a few miles above Tintern Abbey, on revisiting the banks of the Wye during a tour"—what an unpromising title ! Why has this poem been chosen ? Read it, not once but over and over, until your mind is steeped in it. Then you may see quite a number of links between the poem and the other lessons we have been studying.

1. Word pictures.

John Constable painted the English landscape on canvas ; here, in the first twenty lines, William Wordsworth paints in words an unforgettably English scene ; the river rolling between its steep wooded banks, the "plots of cottage ground" and the little orchards studded with green apples, the farms and sheepfields, whose hedges are "little lines of sportive wood run wild."

2. "Nature's great ministry of spiritual healing."

We have been thinking of some of the agencies through which a shattered world may be re-built. Consider the following quotation:

"There are not a few, whether through temperament or through circumstances, who turn from the world of men to the world of Nature in their time of trouble and gain relief in these ordered ways and in the beauty through which they find their expression. Wordsworth is the apostle of this ministry."—H. WHEELER ROBINSON, *Suffering, Human and Divine.*

What had been happening in Europe during the ten years before this poem was written in 1798 ? The French Revolution had appeared to Wordsworth as the dawn of a new hope for the world ("Glory and hope to new-born Liberty !") and he spent some time in France in his early manhood ; he would probably have stayed there and thrown in his lot with the revolutionaries, had he not been obliged to return to England by his guardians.

He returned through Paris in October 1792, and was shocked by the traces of the massacres of the preceding month, but he still clung to his belief that France would lead other countries forward into a new and better world order. Early in 1793 the English Government declared war against France, and this action seemed to Wordsworth to be nothing less than a crime against the young Republic. It drove him to question miserably all his cherished beliefs, until he lost "all feeling of conviction" and "yielded up moral questions in despair." Even the loveliness of Nature lost its significance under "the heavy and the weary weight of all this unintelligible world." But by the summer of 1798 his deeply wounded spirit had found healing. Read lines 22 to 57. What do you think of the suggestion that "little, nameless, unremembered, acts of kindness and of love" may be prompted by the "unremembered pleasure" of beautiful scenes looked at long ago?

Consider, too, his belief that when we allow the "burthen of the mystery" to be lightened by the beauty around us, resting in it from our own perplexities, we may become

"a living soul;
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

So this moment of happiness is more than present pleasure; he is storing up "life and food for future years."

In lines 65-111 he recalls his boyhood's passionate enjoyment of mountain, wood and waterfall with his maturer feelings. In France he had seen the direst poverty, and in his native Lakeland he had come to know and to reverence the simple uprightness of ordinary folk; in this way he had been helped to overcome his immature self-pity as he "saw into the depth of human souls," and found "once more in Man an object of delight, of pure imagination, and of love." (*Prelude*, Book XIII.)

So in the rippling water and in the sighing of wind in the trees he heard not only their own voices but "the still, sad music of humanity." In the time of his misery he had viewed Nature "in disconnection dull and spiritless," but now he saw the underlying unity, the Divine indwelling spirit.

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

3. Healing friendship.

Wordsworth's sister Dorothy re-entered his life in the critical time after his return from France. As children they had been devoted companions.

" The Blessing of my later years
Was with me when a boy ;
She gave me eyes, she gave me ears ;
And humble cares, and delicate fears ;
A heart, the fountain of sweet tears ;
And love, and thought, and joy."
—(" The Sparrow's Nest.")

After the early break-up of their home they had seen little of one another, until in 1795 a small legacy from a friend enabled them to set up housekeeping together, first in Dorset, then in Somerset, and then at Grasmere. Dorothy shared to the full her brother's interests, including his love of long, solitary walks ; even after his marriage their understanding friendship continued. In old age, when Dorothy was mentally as well as physically ill, her brother would sit for hours in her room because his presence soothed her even when she was quite incapable of holding any communication with him. So in the last fifty lines of our poem we find a tribute to this " dear, dear Friend," and an exhortation to uphold their common loyalty to Nature, who " never did betray the heart that loved her."

4. " Be still."

Read Psalm 46, which is thought to have been composed at a time of world upheaval, perhaps when the conquests of Alexander the Great were striking terror into men's hearts, like a great storm at sea. To the poet, the thought of God, the refuge and stronghold, is like the life-giving river in contrast to the raging ocean ; " God is in the midst of her, therefore shall she not be moved." William and Dorothy Wordsworth stayed their minds on God as revealed in the beauty of the world of Nature.

" . . . for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings."

August 16th.

THE FOREST.

NOTES BY IDA M. BOHLMANN.

Aim: To learn something of the German countryside and of the men who love and tend it.

"In the forest there is written a still and solemn word of right living and loving and of what is man's treasure. Because I have faithfully read this word my being has become unspeakably light and clear. Amid the turmoil of life the power of the forest's grave tranquility shall lift me up and my heart shall not grow old."—Free translation from a poem by Joseph von Eichendorff, 1788-1857.

Light and clarity, peace, recollection, cleansing, romance, the spring of eternal youth—all these and much beside do the words "the forest" stand for to the German man or woman. For centuries the forest was Germany's bulwark and defence, and stories—some historical, others legendary—tell of the repulse of the invader in the woodland mazes. Just as most of us in this island country think first of the sea when planning a holiday, so a German will turn to the trees for refreshment of mind and body, for, as one of them has said, "Trees bring peace to the souls of men."

To the visitor from abroad it may seem that the spirit in which a day's excursion to the forest is undertaken is rather that of a joyous pilgrimage, and this not in the first place because the track may lead to a spring sacred to St. Boniface, or the day's march be interrupted at a resting-place to which legend links the name of St. Elizabeth. Germans are the descendants of folk who worshipped their gods in groves, and something of benevolent deity still dwells for them in the forest solitudes. In the forest is sanctuary; with the trees and wild woodland creatures even the smallest child is safe. Do not the dwarfs in Grimm's fairy tale enjoin caution only in dealing with human beings, but allow their royal protégée free intercourse with hare and deer and bird?

This feeling for nature finds abundant expression in poetry and song, and some of the most beautiful of German folk-songs tell of trees and the deep affection in which they are held. Among the loveliest are "The Linden Tree," with music by Schubert, and "The Huntsman's Farewell," sung to Mendelssohn's music, where the question is asked: "Who has built thee, thou beautiful wood, so high above? That master will I praise while I have breath."

It is not only through the medium of song, legend and fairy story that German children are taught to love and reverence trees. In an old school "reader" there is a story of an exceptionally tall and beautiful fir-tree growing close by the forest road. A rich man passing by in his carriage wishes that he could transplant it to his park; a ship-builder desires the trunk for a ship's mast; a merchant computes the cash value of the timber; two children imagine what a magnificent Christmas tree it would make, resplendent with lighted candles and decked with gilded fruit and cones. The story ends with a rebuke: "Oh! covetous, self-serving human beings! Has not this tree delighted generations of men who passed this way? The fir-tree has the right and vocation to live, without being of use to you."

The nurture of trees.

How good and healing to spend a few weeks with people of whom it can be said that "the pace of their time seems tempered to the growth of trees"; for trees grow slowly, but into what strength and beauty! Nora Waln, in her book, *Reaching for the Stars*, describes her own experience as guest on an estate devoted to the nurture of trees, where "through the ups and downs of fortune timber has never been sacrificed to the exigencies of the times," where trees grow, lovely and beloved, and seem "somehow more important than men." During leisurely walks much could be learnt from the forester about the forestry codes which, until recently, varied in detail in different states, but copies of which have now been called in so that a national code may be devised. "Forty-seven per cent. of the forests," we are told, "are held by private families; thirty-three per cent. are State lands; and twenty per cent. belong to towns, charitable organizations and various associations. All woods, whatever the form of ownership, stand under government protection."

The following extracts from the codes will serve as examples:

"Trees must be so trained that the outermost branches of one meet those of another. They shall be kept in this manner to allow the natural seeding of the entire woodlands. Among leaf and needle trees, with the exception of the white fir, small openings are to be made to permit the entry of light."

"The catching or disturbing of titmice and other forest birds and creatures is forbidden, with the exception of those coming under the list which hunters may shoot on the dates allowed. It is also forbidden to disturb the birds' nests."

The foresters.

Highly-trained men are employed as foresters, all of whom have taken a full university course in forestry combined with

practical work. The duties of a forester involve much routine work and constant vigilance. It is his duty to superintend irrigation and manuring, to select and mark trees for thinning and felling at maturity and to supervise the stacking of sawn wood into neat piles. He must protect against fire, theft and injury not only the trees on his estate, but its animals, birds, flowers and wild fruit.

Nora Wain writes :

"At Wiegerson they have sheltered racks where food is put out for the deer in severe weather, and tables where dinner is laid for the birds. Deer get hay, unthreshed sheaves of oats, turnips and sometimes corn, and they are provided the year round with salt to lick. Partridges like malt, bunches of mistletoe and ripe apples, while pheasants favour roughly broken dried cod."

There is a look of contentment on the lean, weather-tanned faces of the green-uniformed men of the woods which is in itself a witness to the spiritual value of trees, which, as the forester of Wiegerson said, "is something beyond count."

The trees.

PINE TREES flourish in the dry, sandy soil of the North German plain. Where the trees grow very close together the ground is often completely bare, but given more light and a little moisture the silver birch lends its grace, the yellow broom lights up the scene, and in the autumn there is the glory of the purple heath. Dark and often curiously fantastic in outline, the juniper tree, the "northern cypress," adds a characteristic touch to certain tracts of country (the Lüneburg Heath). A sunset in such a northern pine forest is an experience not to be forgotten, especially when the tree-tops of dark blue-green and trunks glowing rose in the evening light are mirrored in one of the quiet lakes which abound.

The SPRUCE needs more moisture than the pine and is met with in Saxony, Thuringia, the Sudeten and the Black Forest. It is regularly conical in growth, which explains the soft, velvet-like appearance of a spruce-clad hillside. The ground is usually poor in plant life, but various pale mosses are found, while the lower tree branches are bearded with grey lichens. These, together with the chill air and twilight gloom, may prompt the awed visitor to comparisons with a stalactite cave.

The FIR, in some of its varieties probably the most beautiful of the conifers, is seen at its noblest in the Black Forest. On a still day what silence and immobility! Yet look and listen! Lie on the scented, springy couch of layer upon layer of dried needles and become aware that every one of those tapering tree tops, a hundred and twenty feet or more above you, is alive with rhythmic, swaying

movement and singing a song that for all its murmuring remoteness invades your brain, makes you a part of itself and fills you with a kind of joy you never knew before—

“Annihilating all that’s made
To a green thought in a green shade.”

All about you

“trees do close
To weave the garlands of repose,”

until perhaps the soft thud of a fir cone on the moss at your side, or a broken and quivering shaft of sunlight across your eyes, gently shocks you out of your ecstacy.

The BEECH is extensively cultivated and is at its loveliest in Hanover and Schleswig-Holstein. Upright and soaring, the smooth clean trunks and arching limbs of these most gracious of forest trees lead the eye upward to a vault of sunlit foliage. Under our feet rustle last year’s copper leaves. We contemplate what is visible through them of the mighty, moss-grown roots, and it is well for us if we can receive their message as it was received and passed on by the forester of Wiegelsen—

“We in our generation are shaken by hard winds. Wind but settles the roots of strong trees. It should be the same with men.”

Bible reading: Psalm 104. 1-24.

Suggested hymns: *F.H.B.* (new) : 258, 394, 399, 24.

Reference book: *Reaching for the Stars*. Nora Waln. (The Cresset Press. 6s.)

Section IX.

The British Commonwealth of Nations.

NOTES BY WILFRID H. LEIGHTON.

INTRODUCTION.

The present world situation demands an understanding of the British Commonwealth of Nations. The following series of studies is an attempt to present some of its aspects in a compact yet simple way. Important issues are indicated, but there cannot be comprehensive treatment. The series is meant to be an introduction to the study of one of the most important features of present world affairs, for it is becoming increasingly obvious that there is a great need for British people themselves to understand more clearly what the Commonwealth and Empire is, how it has grown, what it now means in terms of power politics, economic resources and social achievements, liberty of person, and especially in what directions it can contribute to the peace of the world.

The British Commonwealth of Nations is a great achievement ; its growth and development are spread over many years ; it extends to all parts of the world. To-day, when we are in the midst of a second world war, what the Empire stands for will help to shape the future peace. This Handbook is concerned with the unconquerable spirit of man in overcoming difficulties and disaster. How this quality is expressed in the British Commonwealth of Nations is therefore part of a general theme which is prophetic of the future well-being of mankind.

The following books are recommended and have been used in the preparation of the notes :

Economic Development of the British Overseas Empire. L. C. A. Knowles.

This is a comprehensive study in several volumes and should be consulted. It can be obtained from a library.

Survey of British Commonwealth Affairs. 2 vols. W. K. Hancock. (Royal Institute of International Affairs.) This is a work for those who wish to carry their study to advanced stages. An extremely valuable guide. From a library.

Ideas and Ideals of the British Empire. Ernest Barker. (Oxford Univ. Press. 3s. 6d.) Very good.

The British Commonwealth. A. Berriedale Keith. (British Life and Thought, No. 1. 1s.)

The British Empire : how it grew, and how it works. Ramsay Muir. (Jonathan Cape. 6d.)

Democratise the Empire. W. M. Macmillan. (Kegan Paul. 1s.)

"Oxford Pamphlets on World Affairs" : No. 2, *The British Empire*, H. V. Hodson ; No. 29, *The Life and Growth of the British Empire*, J. A. Williamson ; No. 39, *South Africa*, E. A. Walker ; No. 47, *Canada*, Graham Spry. All these cost 3d. or 4d. each. Look out for others in the series on various other parts of the Empire.

For those who wish to study India, *The Problem of India*, K. S. Shelvan-
kar (Penguin Special. 6d.), may be recommended.

The map of the world on page 116 is reproduced from *The Life and Growth of the British Empire*, by J. A. Williamson. (Oxford Pamphlets on World Affairs, No. 29. 3d. Oxford University Press), by permission of the publishers.

August 23rd.

I.—THE COMMONWEALTH AS A WHOLE.

The British Commonwealth of Nations is unique. It is the product of many historical developments ; it contains almost every form of government ; over its vast area almost every known metal and mineral is found and every kind of food produced ; its climates range from the arctic to the tropics ; communities of every colour and character are included in its complex social structure, and every kind of culture, from the most primitive to the most mature, provide variety and vitality to its character. Seas and oceans divide it ; they also help to unite.

1. Mapping the divisions.

Using the map on page 116—but much better a large-scale map of the world—trace the following, which have been divided for convenience into five sections :

(a) *Self-governing Dominions :*

Great Britain and Northern Ireland, the Dominion of Canada, the Commonwealth of Australia, the Dominion of New Zealand, the Union of South Africa, and the Irish Free State (Saorstát Éireann).

(b) *Dependent Colonies and Protectorates :*

The Anglo-Egyptian Sudan, Somaliland, Kenya, Uganda, Nyasaland, Northern and Southern Rhodesia, Bechuanaland, Basutoland, Swaziland.

Gambia, Sierra Leone, Gold Coast, Nigeria (in Africa).

The Malay States and Hong Kong (in Asia).

British North Borneo, Sarawak, Papua (in the East Indies).

Newfoundland and Labrador (Britain's oldest colony), British Honduras and British Guiana (in North, Central and South America).

(c) *Strategical Points and Islands :*

Gibraltar, Malta, Cyprus, Aden, Singapore.

The islands make a long list, but include among the most famous, the Bermudas, the Bahamas, Jamaica, the Leeward and the Windward Islands, Trinidad, Ascension, St. Helena, Tristan da Cunha, the Falklands, Zanzibar, Mauritius, Christmas Island, the Solomon Islands, the Samoa Group, Pitcairn, etc.

(d) *India, Burma and Ceylon.*

(c) *Mandated Territories* (former German and Turkish possessions) :

Togoland, the Cameroons, South-West Africa, Tanganyika, British New Guinea, Palestine.

These form a specialized group for separate study.

2. Variety.

It will be seen that the British Commonwealth is full of variety, and to understand it demands some knowledge of history, geography, economics, politics, races, languages, cultures and religions. To say that it covers a quarter of the land surface of the globe is to miss the significance of sea power. The Dominions may loom largest on the map, but they are not so densely populated as some of the tropical colonies, where life is generally much more precarious, especially to white people. India has a population of over three hundred and fifty millions, comprising many races, dynasties, languages, castes and cultures, but largely unified under Hinduism. Moslems, Sikhs and Christians form large religious minorities.

3. Growth and evolution.

History reveals several stages in the growth of this unique and varied Empire. The Chartered Companies, started under or by the Tudors, opened up trading stations in America, Africa and India. Religious and political dissenters in the seventeenth century founded new homes, especially in North America. During this time the West Indies became important for trade and strategy.

In the eighteenth century acquisitions were obtained, largely through wars with France and Spain. Britain obtained control of practically the whole of North America, part of which was lost in the American War of Independence. Large portions of India came under British rule through the defeat of France, and the work of Clive and Hastings.

The nineteenth century saw numerous and large additions by means of colonization, conquest and treaties, including the beginnings of South Africa, Australia (since the end of the eighteenth century a convict settlement), New Zealand, further additions in India, and large parts of Africa, north, central and south. Meanwhile, numerous islands and strategical points had been added as the lines of communication lengthened—Gibraltar, Malta, Cyprus, Aden, Ceylon, Malacca, Singapore, Hong Kong, Fiji, Papua, North Borneo, Sierra Leone, Gambia, Lagos, Mauritius, Zanzibar, etc.

From the sixteenth century, Britain had been expanding her trade and wealth, and with the coming of the Industrial Revolution the need for markets increased, as did that for imports. Britain began to export manufactured goods, particularly the old-established

woollens and the new cottons, and especially engineering products. She imported in increasing quantities wool, wheat, meat, butter, tea, coffee, cocoa, rubber, palm-oil, nuts, jute, rice, etc. Increased trade led to the development and extension of the possessions in Africa.

To Canada, Australasia, and South Africa British folk increasingly emigrated, and founded new democratic and independent ways of life. Throughout the nineteenth and twentieth centuries Britain's responsibilities for India and the Crown Colonies have increased. Trading has led to administration, which has had to take into account not only economic development such as land cultivation and road and railway construction, but also religion, education, health, hygiene and social service. In all this growth the trader, the administrator and the missionary have played their part.

4. Diversity and unity.

To-day the British Commonwealth of Nations represents the most diverse unity in the world. Slavery has been abolished for over a hundred years, free nations have grown up, and social and political freedom and justice are being extended (perhaps too slowly) in all parts, even where the related problems are difficult. Nowhere is there during the present war the expression of revolt or the desire for separation. India presents the greatest problem, and the Congress Party, greatly influenced by such different leaders as Gandhi and Nehru, is in opposition to Britain's policy over the grant of self-government, and is dissatisfied with the promise of Dominion Status after the war. It is therefore not co-operating in the war effort, despite its detestation of Hitlerism, or in the administration of India; but there is no suggestion of revolt or revolution. Elsewhere the unity of the Commonwealth is whole-hearted, and is being increased by the extension of representative government, as in Jamaica.

5. Opposing views.

It is inevitable that the British Empire should provoke both approval and condemnation. There are opponents at home and still more abroad. To a Nazi, the idea of the Commonwealth as in part an association of free peoples is dismissed as nonsense. There must be domination by the aristocratic and plutocratic English somewhere! To a Communist the British Empire is the product of capitalist exploitation and the search for additional profit, and is now an expression of monopoly capitalism expressed in terms of imperialism.

What truth is there in these two statements?

Here are figures of the extent of the British Empire in the five Continents :

	Area in Square miles.	Population (approx.).
Europe	121,586	50,670,000
Asia	2,058,049	400,000,000
Africa	3,785,243	60,350,000
America	3,974,572	13,690,000
Australasia	3,292,348	10,000,000

These are pre-war figures and will need revision at the end, but roughly they represent a quarter of the land surface of the earth, and a quarter of its population. There are about 70,000,000 Europeans, 380,000,000 in India, Ceylon and Burma, 40,000,000 of Africans, 6,000,000 Arabs, 6,000,000 Malays and over 1,000,000 Chinese.

Whitaker's Almanac contains a great deal of valuable information about the Commonwealth and its component parts ; 'geographical, economic, administrative, etc.

See also *The Statesman's Year Book*.

For further consideration :

1. The mere fact of the size and extent of the British Empire is often a cause of jealousy by other nations. How can British policy allay this ?
2. The British Empire is unique in its development and its variety. This, however, is no justification of what is called Imperialism, but rather an opportunity to develop democratic ideas and institutions. How best can this be done ?
3. The British Empire is an expression of certain qualities in the the British people, but other peoples have made their contributions. What is the significance of this ?

Bible readings : Psalm 72. 8 ; 1 Corinthians 12. 4-11.

Suggested hymns : *F.H.B.* (new) : 14, 5, 26.

August 30th.

II.—PEOPLES AND PRODUCTS.

Who are the peoples living in the vast and varied lands of the Empire?

What is our relationship to them?

Can the Empire feed itself and supply the raw materials for the occupations of war and peace?

1. Peoples of many kinds and colours.

The British Empire "is composed of the most amazing variety of peoples." In the Dominions, apart from the Union of South Africa, where large numbers of native populations exist, the predominant peoples are British and European. In the tropical and sub-tropical parts the inhabitants are largely natives of many races and languages, representing differing types of civilization and economic development, from the most primitive to the most advanced.

2. The self-governing Dominions.

(a) *Canada* contains native Indians and Eskimos, together with French, largely in Quebec and Northern New Brunswick, and British in the maritime provinces and Ontario. The prairie provinces contain many Americans from the U.S.A., together with Germans, Scandinavians, Poles and Ukrainians.

Cod, furs, timber and wheat have been the successive economic foundations of Canada. Canada was colonized on its Atlantic coast for cod and other fish. Later beaver and other furs took the colonists up the St. Lawrence and the Ottawa to Hudson Bay and across the great plains and the Rocky Mountains to the Pacific. The forests supplied white pine and much else; then, as the forests were reduced or cleared, wheat gained in importance.

Modern means of transport have facilitated the manufacturing industries of central Canada, the lumbering and coal-mining of both East and West, but wheat remains the chief product.

Try to obtain illustrations of the various parts of Canada, and of the occupations of the people in the forests and prairie farms. The poetry of W. H. Drummond and Archibald Lampman might be consulted, and the novels of T. C. Haliburton ("Sam Slick") and Stephen Leacock for the thoughts and feelings of Canadian folk.

(b) *Australia and New Zealand* are largely peopled by British stock, with a minority of aborigines in Australia, and the energetic, resourceful Maoris in the North Island of New Zealand. Australia and

New Zealand are noted for sheep, cattle, gold and minerals. For local colour and the spiritual undertones of Australian life, read the works of such novelists as Thomas A. Brown ("Rolf Boldrewood") and Marcus Clarke, and the poetry of Adam Lindsay Gordon.

(c) *The Union of South Africa* contains three chief European peoples, Dutch, or Afrikanders, and French and British. The Dutch (Boers) originally settled in the country, and the British in the towns, but since the South African War there has been some mixing up of these peoples. Jews number about five per cent. of the so-called "Whites," and there are about a quarter of a million Indians. South Africa, however, is not a densely populated country, the total being under 10,000,000, and only 2,000,000 are Europeans. The majority are natives, "kinsmen of the Bantu tribes that are scattered over Africa as far north as a line drawn straight across the Continent from the Gulf of Guinea to the Indian Ocean." The native territories of Bechuanaland, Basutoland and Swaziland are separate from the Union, though ruled over by the High Commissioner for South Africa.

South Africa is famous for gold and diamonds, especially in the Transvaal, where Johannesburg, "the City of Gold," is the centre, and in the Orange Free State, where the diamond city of Kimberley has become world-famous, but which is now declining with the lessening demand for diamonds. "It is thanks to its mines that the Transvaal dominates the Union, and that South Africa is a relatively prosperous country with a high standard of living for Europeans."

Rhodesia is divided into North and South. Southern Rhodesia, like Ceylon, is a self-governing colony, whilst Northern Rhodesia is a Protectorate. Both colonies are really part of South Africa, but both refuse to be "adopted" by the Union. Cattle farming is the main occupation of this land of "wide open spaces," but some copper mining is also carried on.

The name of Olive Schreiner, who wrote *The Story of an African Farm*, is well known, and her work should be consulted to get a picture of the life of the people. Pauline Smith's book, *The Little Karoo*, is the subject of a succeeding lesson. For those who are especially interested in South Africa the writings of Sarah Gertrude Millin are recommended. Her recent novel *The Herr Witch Doctor* (Heinemann. 7s. 6d.) is a grim but enlightening story of Nazi intrigue among the natives of what was once German South-West Africa. The poets Thomas Pringle and Rex Campbell should also be read to gain an insight into South African life.

In South Africa, as distinct from Canada and Australasia, the predominantly numerous native population continues to thrive and multiply. This raises problems of labour and administration as well as those of the relationship of white to black and both to brown.

3. The dependent Empire: Tropical and sub-tropical Colonies.

These colonies comprise what can be termed Plantation Colonies and Native Colonies.

(a) *Plantation Colonies* include the West Indies (with British Guiana and Honduras), Ceylon, Malaya, Fiji, North Borneo, Mauritius, Gambia, Sierra Leone, the Gold Coast, Nyasaland, Kenya, Zanzibar, together with the former German colonies of Togoland, the Cameroons, Tanganyika and German South-West Africa. These colonies were founded for, and their development has depended upon, their production of sugar, tobacco, coffee, tea, cotton, hemp, flax, copra, cloves and rubber. They serve a useful purpose in the exchange of goods with Britain and other industrial nations, but labour has sometimes to be imported. The tin mining of Malaya owes much to the Chinese immigrants, as "the native does not enjoy the reputation of being energetic." The people of Java and Sumatra have also developed rubber plantations.

(b) *Native Colonies* are those which are governed through a system of indirect rule and native administration such as exists in Nigeria, British Somaliland and Uganda. "They contain people leading a nomadic and pastoral existence, while others in reserves live on the produce of communal cattle herds." It is in these colonies that great strides have been made in the life and habits of the natives. Uganda is an example of a colony which has been changed during the last fifty years from the wild orgies of savagery to the occupations of a civilized community. Here, as in so many parts of the Empire, credit must be given to the work of Christian Missions. Native Colonies are known for their production of cotton, nuts, hides and skins.

4. India and Burma.

India and Burma form a sub-continent and require longer treatment than can be given here. India alone has a population of over 360,000,000 and Burma nearly 15,000,000. Ninety per cent. of the people live in rural villages and are engaged in agriculture, which includes large tea plantations in Assam and coffee plantations in Mysore. But India is also developing such industries as jute, cotton, coal, iron, limestone, magnesium, hides, leather, flour, rice-milling and oil-pressing. Village industries are also being encouraged. Burma is largely rice-producing, with small industries such as leather-working, cotton and jute spinning and weaving in Rangoon.

The total European population in India is about 140,000, of which 60,000 are British troops and 12,000 civil servants. The social divisions in India are created by the caste system of the Hindus, who form two-thirds of the population. The Mohammedans, too,

have their social distinctions and form a large separate religious community.

5. Self-sufficiency.

(a) Food.

War has brought rationing of food as well as of much else, and we all know what shortage of sugar, butter, bacon, cheese and meat means. People ask : "Can the Empire supply all our needs?" The answer is : "Not completely." Fruits, vegetable oils, cocoa, tea, coffee, rye, rice, potatoes and wheat there are in plenty, and some to spare, but the Empire is partly dependent on foreign sources for maize, beef, pork, bacon and ham, mutton and lamb, butter, cheese and sugar.

(b) Raw materials.

Consider the following from *The British Empire*, by H. V. Hodson (Oxford Pamphlets on World Affairs. 3d.) :

"In raw materials the United Kingdom and the British dependent Empire together have, normally, an exportable surplus of tin, manganese, coal, rubber, and graphite. They are approximately self-sufficient in bauxite, vanadium, phosphates, sisal, and vegetable oils, but have large or small deficiencies in everything else. If the Dominions and India are brought in, the following are added to the list of raw materials of which there is an exportable surplus : lead, nickel, chromium, vanadium, asbestos, platinum, wool, jute, and vegetable oils. In addition, there is approximate self-sufficiency in iron (though special ores have to be imported), copper, zinc, bauxite, tungsten, magnesite, phosphates, sisal, timber, and vegetable oils. The whole Empire remains partly dependent on outside sources for sulphur or pyrites, and cotton ; and largely or entirely dependent on outside sources for molybdenum, antimony, petroleum, potash, mercury, silk, flax, hemp, and manilla. It is therefore plain that the Empire has no interest in exclusive economic policies ; indeed, self-sufficiency, even where attainable, has never been its aim."

For consideration :

An understanding of the many varieties of peoples in the Empire is worth more than masses of figures giving population or quantities of imports and exports, important as these are.

Study carefully the quotation from Hodson.

Bible reading : Proverbs 8. 10-21.

Suggested hymns : *F.H.B.* (new) : 29, 3, 17.

September 6th.

III.—TRADE AND TRANSPORT.

1. Sea-ways, land-ways and air-ways.

There is adventure in trade, and romance in shipping, in air lines, in road building and railways. Read Masefield's "Salt Water Ballads" to see what a poet feels about ships and roads.

A maritime empire depends upon trade, and trade means communications. The unity of the British Commonwealth is not only political through the Crown, which is the symbol of unity, but also economic, and that is seen in trade and transport.

"The real unity in the nineteenth century was largely made possible by the development of swift communications—posts, telegraphs, newspapers, and ease of travel—so that the parochial outlook and provincialism tended to become obliterated and a common ideal and the same working plan could penetrate the whole."—(L. C. A. KNOWLES, *The Economic Development of the British Overseas Empire*. Vol. 1.)

From 1866, when the first cable was laid to the United States, communications with the whole Empire have developed so that to-day a network of sea, land and air routes, together with telephone, telegraph and wireless, link up all parts of the Commonwealth. Trade has been increased because communications and transport have been improved.

British people are sea conscious. That is the key to the Commonwealth. It is across the seas that the people of Britain have satisfied their desire for exploration and adventure. The Imperial Shipping Board began its work in 1920. This is not controlled by Britain but by the whole Empire, and it exists to facilitate trade, both maritime and air-borne, between all parts of the Commonwealth.

2. "A girdle round the earth."

The aeroplane and the seaplane are helping in the revolution through which our world is passing, and British and Imperial Airways are a contribution to the encirclement of the globe and to the unity of the Commonwealth. Great developments will inevitably follow the end of the war.

3. Road and rail.

The first means of transport was the human carrier, and in remote parts of the Commonwealth men and women are still the

carriers of goods. But the carrier needs a track or a road, and road-making has been one of the most important jobs in making the Empire.

The story of road-making throughout the Empire is an epic of initiative, imagination, courage and endurance. Through the swamps of Malaya, the jungles of Africa and India, across mountains like the Rockies and over deserts in Australia, roads have been made at great cost in material and labour.

The same is true of railroads. Canada has been opened up by railways. (In this connection read the story of Donald Smith, who became Lord Strathcona, and the building of the Canadian Pacific Railway across the great plains and over the greater barrier of the Rocky Mountains.) Australia and New Zealand have been opened up by railways. The development of the African continent would have been impossible without railways. Perhaps the greatest vision which came to Cecil Rhodes was the construction of the Cape to Cairo Railway. In India, as in Africa, the need is for more and more miles of railway, for the railway not only means increased trade, but in Africa it has helped to get rid of slavery by lessening the demand for human carriers and cheapening transport, whilst in India it has helped to relieve famine-stricken peoples and their animals.

We must associate with roads and railways the construction of ports, harbours, docks and coastal ships, all essential for the trade and transport of the Commonwealth.

It is said that, like the Romans, the English are road-makers and for the same reasons, viz., law and order. What is the truth of this?

4. "The Dual Mandate" and "The Open Door."

Lord Lugard, in his book, *The Dual Mandate in British Tropical Africa*, has indicated the double responsibility of Britain in her colonial empire. Great Britain "has her task as trustee on the one hand for the advancement of the subject races, and on the other hand for the development of material resources for the benefit of mankind." The second part of this trust is called "the Open Door." Has this been fulfilled?

At the outbreak of the war a few British colonies and all mandated territories under our control were open to the trade of all nations. But in other parts of the Empire, constituting the larger part, preferential duties had been creeping in for some years and the Ottawa Agreement stiffened the whole business. This is a return to eighteenth century methods, and is in sharp contrast to the Free Trade policy of the nineteenth century. The Dominions adopted Protection towards the end of last century, but gave preference to British goods by lowering their tariffs, and in return were assured of an open market in Britain.

5. "The Shut Door."

When Britain adopted Protection, during the economic crisis of 1929-31, there was a desire to reciprocate the preference granted by the Dominions by allowing them the benefit of lower tariffs than those allowed to foreign nations. This tended to make the Empire a closed economic unit, and although it is claimed that imperial preference could be made an instrument to "clear out the channels of trade among ourselves" (Lord Baldwin), in effect the rest of the world has looked askance at British and Imperial policy. Japan and the U.S.A. have been particularly affected, but the latter was greatly relieved by the Anglo-American trade pact of 1935.

Was the policy of Ottawa a mistake? Many think so, for it is clear that no country of the Commonwealth can prosper without trade with foreign nations. It is also urged that the Ottawa Agreements have contributed to the worsening of international relations. For this and other reasons it is to be hoped that at the end of the war a return will be made to the policy of "the Open Door."

Try to obtain illustrations, both visual and verbal, of the work of the Merchant Navy, the building of roads and railways in various parts of the Empire, and of the development of British and Imperial Airways.

For further consideration :

What was the justification of the Ottawa Agreement? Keep in mind the world economic depression of 1929-31.

Consider the speech made by Lord Halifax on June 29th, 1939, and his reference to a return to the policy of "the Open Door." This extract is particularly helpful :

In looking forward to "an international system under which the present trade barriers were to a great extent abolished," he proceeded to say, "I have no doubt that, in the conduct of our Colonial system, we should be ready to go as far on the economic side as we have already done on the political side, in making wider application of the principles which now obtain in the mandated territories, including, on terms of reciprocity, that of the Open Door."

The present war is leading to the growth of industries in the Dominions. This will inevitably lead to an alteration in the character and the balance of trade within the Empire. The Dominions will not need so many of the finished products of Great Britain. Will Britain still need the products of the Dominions? If so, how will she pay for them?

Bible reading : 1 Kings 5. 7-18.

Suggested hymns : *F.H.B.* (new) : 130, 192, 191.

September 13th.

IV.—PARTNERS IN THE COMMONWEALTH

1. Ideas which have made the Commonwealth.

The colonists who went out to what are now the Dominions took with them two main political ideas : (a) *the rule of law*, and (b) *representative government*. In addition, they were imbued with the idea of community. "It was English society, voluntary society, and not the State, which founded our early colonies by settlement, and thus began the making of what we now call the Empire." (Ernest Barker in *Ideas and Ideals of the British Empire*.)

Colonies, as we have seen, were founded by companies and conquest, and also by men seeking religious freedom. But whether founded by trade or religion, English law and representative institutions, with modifications, have been common. English law links the various parts of the Empire to-day, and also links the Empire with the U.S.A., resulting in the liberty of the subject and the practice of a trust ; hence the task of Great Britain has been defined "as a trustee . . . for the advancement of the subject races." The practice, however, needs to be as good as the principle.

2. Trusteeship.

The idea of the trust has been expressed in three ways :

(a) *Colonial*, which began in the eighteenth century, and has led to self-government and Dominion Status. Canada, Australia, New Zealand, the Union of South Africa and the Irish Free State are developments of this idea, and they are all democracies in their varying forms of government. It may be said that this development expresses the conscience of Britain.

(b) *The Mandates*, which are held under the terms of the Covenant of the League of Nations, some of the Dominions being themselves responsible for certain mandated territories. Here is an expression of the conscience of the world, or the more decent part of it.

(c) *Indirect Rule*. This is the expression of a system by which Britain governs the people of the dependent colonies not directly "but through the medium of their own tribal or local authorities. It is an idea which began in and spread from Northern Nigeria, about the beginning of this century, and which will remain associated with the name of Lord Lugard. It has spread to Eastern Africa, to the Malay States, and to British colonies in the Pacific." In these parts representative institutions are developing.

3. Federation.

Federation is an extension of the democratic idea, and is practised, not in an imperial sense, but in a regional manner, in various parts of the Empire.

The Provinces of Canada were federated into the Dominion in 1867. There are now nine, and they are united in the Federal Government of Canada, which has a responsible Ministry chosen from the party with a majority. The Government also includes a House of Commons, in which the Provinces are represented according to their respective populations, and a Senate whose members are nominated by the Governor-General for life. This is not a strict interpretation of the federal principle.

Australia became a Commonwealth of six States in 1900. The Federal Government consists of a responsible Ministry, together with a House of Representatives, elected by the States, and a Senate composed of six members from each of the States.

South Africa is a Union, and was formed in 1910. A responsible Ministry forms the Government, and the Parliament consists of two Houses, a House of Assembly and a Senate.

India was made into a Federation by the India Act of 1935, but this has yet to be put into operation. The British Government is pledged to the attainment of Dominion Status for India.

4. Dominion Status.

This was an expression which received practical application in 1917. It was a product of the first Great War of 1914-18. It is the expression of complete independence with consultation and co-operation between the Dominions themselves and with the United Kingdom. The idea was developed at the Imperial Conference in 1917. (Imperial Conferences have been common since 1887, the Jubilee of Queen Victoria.)

"Any adjustment of constitutional relations . . . should be based upon a full recognition of the Dominions as autonomous nations of an Imperial Commonwealth, and of India as an important portion of the same ; should recognize the right of the Dominions and India to an adequate voice in foreign policy ; and should provide effective arrangements for continuous consultation . . . and for such necessary concerted action, founded on consultation, as the several Governments determine."

The Dominions were thus represented in their own right at the Peace Conference of Versailles, and became separate members of the League of Nations. The Irish Free State obtained Dominion Status in 1922.

In 1926 the Imperial Conference issued a further definition of Dominion Status, drawn up by the Balfour Committee. The

members of the society of the Dominions and the United Kingdom are "autonomous communities within the British Empire, equal in status, in no way subordinate to one another in any respect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations." (Note the use of the new title.)

5. The Statute of Westminster.

This is the Statute passed by the British Parliament in 1931, "which gives final legal sanction to the conception of the equality in independence, under their own representative Parliaments, of the self-governing parts or Dominions of the Empire." Thus was created an international society of nations "united by common allegiance to the Crown," the "symbol of the free association" of its members. The Dominions became sovereign States with the right to appoint their own representatives to other States, and to the League of Nations. Their Parliaments can join with the British Parliament in any legislation affecting the succession to the throne, and this became operative when Edward VIII abdicated in 1936. South Africa and Eire acted separately from the rest of the Dominions.

6. Unity, Freedom, Co-operation.

Unity is in the Crown, but this legal symbol is the visible expression of the will to co-operation. In law, the Judicial Committee of the Privy Council remains the final court of appeal for the whole Empire, but appeals "can also be legally barred by any Dominion adopting the Statute." This has been done in the Irish Free State and by Canada in criminal cases.

Dominion Status is not something fixed and final.

"To deny the right of any Commonwealth community to pronounce itself a republic, or to secede, or to attempt to declare itself neutral in war, is to waste words. There is no authority within the Commonwealth which can restrain any member-State from doing any of these things."—B. K. LONG in *The Empire and the World*.

Co-operation within the Commonwealth is made possible through the Imperial Conferences held every four years, and through the Imperial Economic Conferences (e.g., Ottawa).

There are also advisory bodies such as the Committee of Imperial Defence and the Overseas Settlement Committee, both British committees which invite the co-operation of the Dominions.

The Dominions Office, separated from the Colonial Office in 1925, advises about foreign affairs. It maintains representatives, called High Commissioners, in the Dominions, and they in turn have similar representatives in London.

7. The dependent Empire.

This consists of three parts : (a) Crown Colonies ; (b) Protectorates ; (c) Mandates.

For purposes of government these can be divided into two divisions : (a) Those which have some form of responsible government, as in Southern Rhodesia and Ceylon ; (b) Those which do not possess any such system, but which are governed by an Executive (comprising a Governor and an Advisory Council) responsible to the British Secretary of State for the Colonies, and thus to the British Parliament. There are grades in this form of administration. Some have elected legislative bodies, some have nominated. Examples of this form of Indirect Rule are practised in Nigeria, the Protectorate of Uganda, the Mandated Colony of Tanganyika, Malaya and some Pacific islands. Native control may be through a chief, a federation of chiefs, or a tribal council. In all cases the ultimate aim is self-government.

8. Ideals of the Empire.

These may be summed up in the words of the Balfour Committee of the Imperial Conference of 1926 :

" The British Empire is not founded on negations. It depends essentially, if not formally, on positive ideals. Free institutions are its life-blood. Free co-operation is its instrument. Peace, security, and progress are among its objects."

9. For consideration.

What are the links, other than the political, which unite the Empire ?

" This Empire will last . . . because it denies the Imperial idea."

What is the case for and against a federation of the whole Empire ?

The Dominions form an international society of free nations. How can this achievement help towards post-war settlement and reconstruction ?

Bible reading : Luke 22. 24-27.

Suggested hymns : *F.H.B.* (new) : 18, 17, 23.

September 20th.

V.—THE FUTURE OF THE EMPIRE.

1. Loyalty and liberty.

The British Commonwealth of Nations is unique in character, extent and achievements. Acquired by conquest, trade, treaties and emigration, mere "dominion over palm and pine" has never been the aim or purpose. Britain has great possessions, but she does not "own" the Dominions or India, whilst her control over the dependent colonies is related to her trusteeship. Nevertheless, great possessions involve great privileges and great responsibilities. There are many forms of government, but in all there is some expression of liberty which owes much to the democratic development in Britain's own history, and to the widespread and untiring labours of Christian missions. It is this liberty which lies at the root of the loyalty now being so generously expressed by so many peoples of the dependent Empire, as well as by those of the Dominions. To admit all this, however, is but to explain the foundation on which much remains to be built.

2. "Knowledge hand in hand with peace."

Unity and peace within the Empire have been achieved, but if they are to be developed and maintained, greater opportunities must be given for the achievement of the fuller life in the dependent colonies. This may be done by what we mean by democracy, but, whatever the name, in practical terms it means education, health, housing, hygiene, and the development of agriculture and industries. The Dominions can look after themselves and are quite capable of so doing. Thirty years ago Australia and New Zealand were setting an example to the world in social insurance, and their achievements in education and social service can teach the rest of the world a good deal.

(a) *Education* in the dependent colonies is the basis of any real advance in other spheres. Already natives have qualified as doctors, clergymen, lawyers, etc., but there is a dearth of trained teachers everywhere. "To-day, except perhaps in the West Indies and in parts of the Far East, it is normal to find that no more than one in four or five of the children of school age enter a school at all, and, everywhere, anything up to 60 per cent. or 70 per cent. of those who do so enter get no further than the very lowest 'infant' grades." (W. M. Macmillan in *Democratise the Empire*.)

(b) *Health and housing.* In 1939, a report on "Nutrition in the Colonial Empire" was published. This revealed that "not only where wages are low and labour over-plentiful, but throughout the untouched tropical world the peoples normally live in conditions not only of ignorance and inexperience, but of malnourishment or actual under-nourishment."

The reply to this Government report was the Colonial Development and Welfare Act of 1940, passed in wartime, whereby fifty millions are to be spent over ten years to develop the resources of the dependent Colonies, particularly related to improvements in agriculture and to health and housing. In many parts meat is of poor quality, there is a deficiency of milk, and a shortage of "protective" foods, especially in the dry months when fruit and vegetables are scarce. Deficiencies in diet are related to "tropical" diseases. Here the remedy lies also in improved sanitation and housing. The future offers the possibility of progress in these fields.

3. Land and race.

The problems connected with these two words are age-old and ever-present all over the world. In the British Empire, and especially in Africa, they demand attention and legislation. In many colonies boundary questions remain unsettled, and there is need for the pooling of the resources of different colonies, and of different parts of the same colony. Tariff policy should also aim not to benefit Britain alone, but act in favour of the colonies themselves.

In the Union of South Africa there are grave issues arising out of the mingling of different races—black, brown, and white—and also out of the allocation of land for settlement. The Union is not thickly populated, but in parts is favourable to Europeans, and as these have extended their hold on the country, less of the land has been "reserved" for the natives. Many of these have turned to the mining towns for fresh occupation, where they are in competition with the "poor whites." "What is more, 'Reserves' condemn the people, almost of necessity, to subsistence peasant agriculture, and perhaps not much land, certainly not all, is economically suited to peasant production." (For a fuller treatment of this subject, put into small compass, reference should be made to *South Africa*, by E. A. Walker. Oxford Pamphlets on World Affairs, No. 39.)

The problem of native labour and the organization of native trade unions is not unconnected with the land question in the Union. To deprive the natives of land good for agriculture is to make labour fluid in the towns, and thus to prevent the development of trade union activities. For a personal impression of this problem consult Chapter XV in *A Testament of Friendship*, by Vera Brittain,

an account of Winifred Holtby's contacts with the native labour problem.

Comparison might be made with other parts of Africa, or Asia. There are grave issues in Kenya which require skillful administration founded on understanding and imagination. What is now being done in Jamaica is overdue, and has been quickened by native unrest and disturbance.

There is also the matter of the franchise for the natives in the Union of South Africa. The Act of Union in 1910 gave no extension of native franchise. Since then there have been several measures "defensive of white privileges," culminating in the Native Franchise Act of 1936. Native interests are, by this Act, represented by a maximum of seven Europeans in the Lower House. The Union of South Africa remains a "white democracy over a politically powerless black majority."

4. India.

We think of democracy, and rightly so, as a mature form of political and social life, and it is the confessed aim of British Colonial policy to develop "free institutions" in the Empire. To this end the British Government has stated that "the natural issue of India's progress is the attainment of Dominion Status," and the instructions to the present Viceroy enjoin it upon him "to further the attainment by India of her place among the Dominions." To this end the Constitution of 1935 was passed by the British Parliament. This creates responsible government in the British provinces, and a federal government at the centre for the whole of India, including the native provinces. The first part has been put into operation, but has been suspended on the instruction of the Congress Party to its members to resign from their Cabinet positions because Britain would not grant complete self-government at the centre. Thus the two parts of the 1935 Constitution are not working, and the position is causing grave concern not only in India but also in Britain. The situation demands constructive statesmanship of the highest order, for what is done in regard to India will have a great effect on world opinion regarding Britain's confessed aim of waging the present war in defence of freedom and justice.

5. Colonial reform.

The same is true of other parts of the Empire. There is need in all the dependent Colonies for a bold policy of extending the native control over government, and giving more responsibility to more freely elected representative institutions. The effectiveness of such action will depend upon increased facilities for education,

and economic and social development. A beginning has now been made in this direction.

There are some who maintain that the dependent Colonies should come under some such system as the mandated Colonies. There is much to be said for this, but international control is generally supervisory, and it is to be hoped that Britain's policy goes beyond supervision and benevolent protection. It should be, and is, confessedly aimed at the growth of self-government in the dependent Colonies. In this way Britain joins with the colonies in becoming "true servants of the commonweal."

Is there a case for having Colonial M.P.s in the British Parliament?

6. For further consideration.

The subject of this lesson is full of difficulties and problems which demand exact information before judgment can be given. Principles, however, can be formulated, and these should as far as possible be backed by enquiry and knowledge. First-hand evidence can be obtained, but reading and study are recommended. The Empire is vast, and its problems intricate, but what has been achieved and what is being attempted offer experience for, and give encouragement to, a belief in building for a better world at the conclusion of the present war.

The British Commonwealth represents a unique achievement of the unity of free nations bound together in a common allegiance. It is a triumph of the democratic ideal. It is the product of the evolution of self-government, and its development is continuing. In the Empire itself great changes are impending, especially in India. The process of evolving self-government is inevitable in all parts of the Empire.

One of the post-war problems will be the security of the Commonwealth and Empire. All the Dominions, and especially Canada, are likely to be drawn into close association with the U.S.A. Already Newfoundland's position as an American naval and air base is being influenced by the presence of American nationals subject to American law. America is no longer isolated, and her relationship to the British Commonwealth of Nations is going to be one of the important features of the post-war world.

Bible reading : Galatians 5. 1, 13-14.

Suggested hymns : *F.H.B.* (new) : 24, 16, 14.

September 27th.

" THE PAIN " :
a story by Pauline Smith.

NOTES BY T. HERDMAN.

Keynote: " Of such is the kingdom of heaven."

Bible reading: Matthew 5. 3-9.

Suggested hymns: *F.H.B.* (new) : 126, 260, 370.

Book reference :

" The Pain " is one of a group of short stories published in the book, *The Little Karoo*, in the Traveller's Library. (Jonathan Cape. 3s. 6d.)

It is fatally easy in reading and thinking of history and politics to forget the common folk in all their great variety, to forget that the British Empire includes your back garden, the hut of the Indian peasant, the kraal of the Zulu. In this lesson we are to turn from consideration of matters of high politics to consideration of two humble inhabitants of a remote part of one of the Dominions. It may remind us not only of the forgotten millions but also of many oft-forgotten facts—e.g., what a small proportion of even the white population of the Dominions is descended from former inhabitants of the Homeland.

The Little Karoo, a collection of short stories of life in part of the Cape Province, was written by Pauline Smith, an authoress who was born and spent her childhood in the district surrounding Oudtshoorn. The scenes and people she remembered form the raw material of her tales. All those included in the volume should be read. All available pictures of karoo life should be examined.

The sunshine, the bare hills, the strange crops and the stranger names are all part of the story—do not omit or forget them. But the kernel of the story is not strange or foreign. The mud walls and the " mist "-covered floor, the hospital stoep and the preparations for the wagon journey, a hundred little recorded things will make the reader involuntarily think " How queer ! " But the old people will seem just as familiar, reminding one of people met and remembered. Read the story and see how it affects you.

A good way of dealing with the story in your School would be to follow some such programme as this :

- (a) Five minutes' description and picture looking, led by one member.
 - (b) Thirty minutes' reading the story aloud (choose your reader carefully).
 - (c) Five minutes—"What I got out of it"—by a couple of people who had read the story previously.
 - (d) Five minutes—"How it struck me"—by members hearing it for the first time.
 - (e) A final discussion on some general topic suggested by the story.
- e.g. : (i) "The greatest of these is love."
 (ii) The thoughts of the old couple looking back from Groot Kop.
 (iii) "Here in the ox-cart . . . was his God."
 (iv) Is the title a good one? Is the subject of the story really the pain? —or is it the clash of Nurse Robert and the old people?
 (v) Were Juriaan and Deltje great people?
 (vi) Arnold Bennett describes the author's talent as "Austere, tender and ruthless." Do you agree?

Cut anything and everything, but have the story, the whole story, read.

Section X.

Listening to the Orchestra.

NOTES BY IDA M. BOHLMANN.

An orchestral concert ! Just what does the experience mean even to those of us who say that we enjoy music ? To many it may seem that they are enmeshed in a tangle of coloured threads of sound—some fine, others thick ; some silken and gleaming, others dark. Out of the chaos once in a while a clear pattern of melody detaches itself, only to vanish before we have had time to lay hold upon its beauty ; or a note of arresting tone colour stirs us to the depths and is lost while we ask ourselves in vain what instrument produced it.

I have found that even a little knowledge of the instruments of the orchestra and of the structure of the music played is of help in reducing the tangle to something resembling an ordered pattern.

For the second lesson it is suggested that where it is possible to buy or borrow the records of some simple orchestral work, such as one of the Haydn symphonies, these might be studied by a musically-minded member of the School with the aid of a miniature score from a library. Having made his analysis and familiarized himself with the general plan of the work and its principal melodic subjects, he would share his findings with the class. Before each movement is played on the gramophone its principal subjects and any feature of interest should be played over on the piano. No more than elementary musical knowledge is needed for this.

Reference books :

The Pelican Book A68, *You and Music*, by Christian Darnton, is most useful and readable.

Music and its Makers. Janet Weakley. (Harrap. 4s.)

The Oxford Companion to Music. Percy Scholes. From a library. (Oxford University Press. 25s.)

Listening to the Orchestra. Kitty Barne. (Dent. 7s. 6d.)

The gramophone records C1311-12 (H.M.V.) give examples of the playing of the various instruments and will be found invaluable.

October 4th.

I.—THE INSTRUMENTS OF THE ORCHESTRA.

The orchestra as we know it came into being with Haydn, and was gradually enlarged and developed by Mozart, Beethoven, Wagner and Strauss.

1. Early orchestras.

In the sixteenth century the orchestra was a varied and haphazard collection of instruments—viols, harpsichords, guitars, flutes—any, in fact, that happened to be available. Such would be Queen Elizabeth's orchestra.

A century later Johann Sebastian Bach worked out a balanced combination, but still retained the keyboard instrument to serve as background and in place of a conductor. The organ supplied the "figured bass" in church, the harpsichord in secular music.

The "figured bass" has been described as a kind of "musical shorthand," which consisted of a single line of notes to be harmonized by the player according to skill and discretion. This formed the foundation on which the musical structure rested. (Beautiful recorded examples are J. S. Bach's Brandenburg Concertos.)

A hundred years later still the keyboard instrument vanishes and the strings take the lead.

The function of early orchestras was generally to accompany voices, the instrument playing in unison with the singers. For centuries the orchestra was fettered in this way by the limitations of the human voice. Comparatively recently, largely owing to improved methods of manufacture, instruments have developed individual characteristics and each now functions in accordance with its own genius.

2. The instruments.

In the modern orchestra the instruments are classed as strings, wood-wind, brass and percussion. Each of the first three groups includes members which follow the natural division of the human voice into soprano, alto, tenor and bass, thus :

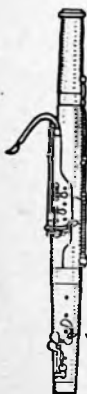
Strings : violins, violas, violoncellos, double-basses.

Wood-wind : flutes, oboes, clarinets, bassoons.

Brass : French horns, trumpets, trombones, tubas.



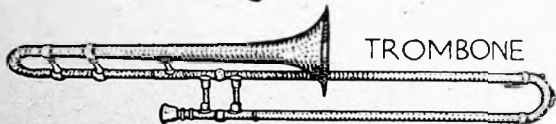
OBOE

BELL-SHAPED END OF
COR ANGLAIS

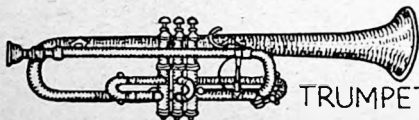
BASSOON



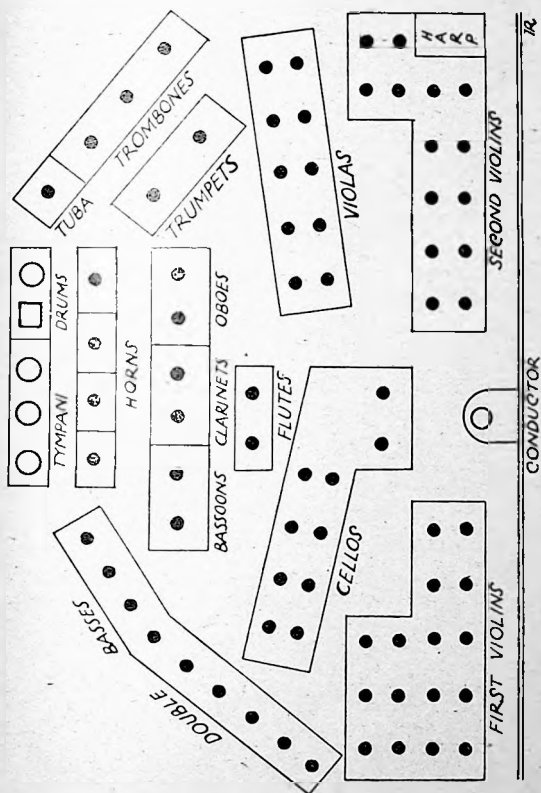
HORN



TROMBONE



TRUMPET



SEATING PLAN FOR AN ORCHESTRA

The Strings form the basis of the orchestra. With the exception of the double-bass, which derives from the viols, all string instruments are members of the violin family, which lived side by side with the viols for about a hundred years and finally superseded them at the end of the seventeenth century. Their sensitive, singing tone is easily recognized and needs no description. The compass of the family, from the lowest note of the double-bass to the highest of the violin, is over six octaves. (It may be noted here that the collective range of the trained human voice is five and a half octaves.) Apart from the normal method of producing sound—that is, by drawing the bow across the string—a variety of effects can be produced by applying the bow in different ways, by plucking the strings (*pizzicato*), by muting them, and by playing double notes (*double-stopping*). A violin delights not only the ear but the eye, and consists of 84 different pieces, shaped and fitted together by a skilled craftsman. Among the violin makers who lived in Cremona, North Italy, from the sixteenth to the early eighteenth century, are the world-famous Amati and Stradivari families.

The Wood-wind instruments are so called because they are made of wood and are blown.

The FLUTE is a cylindrical tube of wood, the player blowing across a mouth-hole in the head of the instrument, which is held horizontally. Sounds are produced by the use of keys, which cover the finger holes, by increased wind pressure, and by complicated cross fingering. It is an agile instrument, with a clear tone and high notes that are very bright and penetrating. It often accompanies the violins where brilliance of effect is desired. The Piccolo is the brightest and, because of its piercing tone, the most dangerous instrument in the orchestra.

The OBOE is a double-reed instrument with a conical tube, the sound being produced by the two reeds vibrating against each other. It is the descendant of the shawm and came later to be called the haut-bois (high wood). It has a range of two octaves and a sixth and its tone is penetrating without being shrill. Samuel Butler notes its nasal quality, calling it a clarinet with a cold in its head and a bassoon the same with a cold in its chest! The oboe can be "tender or joking, sad or gay," and to it falls the task of giving the tuning A to the orchestra. The Cor Anglais (English horn) is an alto oboe. Note the bell-shaped end which gives it its unique tone-quality, suited to slow expressive melody. Beautiful examples of the tone of this instrument are afforded by "The Swan of Tuonela," by Sibelius, and the "Shepherd's Piping" from the Introduction to the Third Act of "Tristan and Isolde." (See Handbooks for 1940 and 1941.)

The CLARINET has a cylindrical tube with a single reed. Orchestrally it is a "good mixer," with an agreeably smooth tone. Mozart had a great affection for it and wrote for it one of his loveliest works, the Clarinet Quintet.

The BASSOON is the bass member of the oboe family. To produce its deep, full tone it has an eight-foot tube bent back upon itself in the form of a U, thus halving the length. It blends beautifully with horns and trombones, while with the oboe it shares the capacity for humour. The Double Bassoon is effectively used by Haydn in "The Creation" to represent the tread of the "heavy beasts."

The Brass. Instruments in this group are made of brass and other metals. The sound is produced by the lips of the player vibrating within the mouthpiece like the double reed of the oboe.

The FRENCH HORN has an eleven-foot conical tube which winds round itself in a circle, with a deep, funnel-shaped mouthpiece. Valves open up or shut off different lengths of the tube and equip the instrument with a complete compass of notes. It is a very difficult instrument, but, well played, is of great beauty, with a very wide range of intensity. A story is told of a blind man who, hearing horns playing in harmony, exclaimed: "What a fine organ!" This organ-like quality is heard in the passage for horns and bassoons in the prelude to Act III of the "Mastersingers." (See Lesson II on Wagner in the Handbook for 1941.)

The TRUMPET has a cylindrical tube of narrow bore, widening to a moderate-sized bell. The mouthpiece is cup-shaped. It has a bright, flaring tone and is chiefly used for heroic flourishes. Its history is as old as that of man.

The TROMBONE is the ancient sackbut. It differs from the trumpet in having a sliding arrangement by which its tube is altered in length. A solemn nobility characterizes its tone, which blends well with the bassoon. We commonly find that an orchestra includes three trombones, which provide effective three-part harmony.

The TUBA produces a sound as formidable in volume as its size, though often of a full, soft sweetness.

The Percussion or Battery. There is space for little more than a list of the instruments in this section.

TIMPANI or kettledrums. Each consists of a copper bowl across which a parchment is stretched. The drum is tuned by altering the tension by means of taps. Drumsticks have heads of sponge, rubber or wood, and produce sounds which vary accordingly.

The **SIDE DRUM** has two skins drawn across the ends of an open frame. Across one skin several pieces of gut are stretched to produce the drum roll.

TUBULAR BELLS attempt to give the effect of church bells.

The **HARP** has come down the ages to us from the time of Pharaoh. The modern orchestral instrument has forty-seven strings which are stretched or slackened by a pedal.

The **CELESTA** is a small and very modern keyboard instrument with a cold, pure, penetrating tone produced by hammers striking little metal bars suspended over resonating boxes.

The **GLOCKENSPIEL** (play of bells) consists of a series of metal plates placed horizontally over a frame. These are struck with hammers.

Other members of the group include the **TAMBOURINE**, **TRIANGLE**, **CYMBALS**, **GONG** and **CASTANETS**. They are used chiefly for the purpose of obtaining a special atmosphere.

3. The conductor.

Finally a word needs to be said about the man who has been called the "brain" of the orchestra. In former times the conductor, as we have seen, was usually the harpsichordist, who would beat time with his hand, a roll of paper or a stick when not fully occupied at his instrument. Later the leading violinist took over the rôle, beating time, when not actually playing, with his bow. The modern orchestra has become a complex and sensitive instrument which needs the direction of a musician who fully appreciates its possibilities and is free to devote his whole mind to using them. Upon the conductor depends the quality of a performance; he must know the score by heart before a note is played, and it is well if he also knows the players. He should be, and usually is, a man of wide culture and deep human sympathies. Of a great conductor it has been said: "No human emotion, and none that was divine, was alien to him . . . he lived in everything and everything lived in him." Certain it is that he must efface himself and live in the work he has set himself to interpret, thinking the thoughts and stirred by the emotions of the composer, who is so largely dependent on him for the mediation of his message. We are reminded in this connection of the service rendered to Sibelius—and to us—by his friend Robert Kajanus and to Delius by Sir Thomas Beecham.

Bible reading : Psalm 33.

Suggested hymns : *F.H.B.* (new) : 404, 342, 372, 394.

October 11th.

II.—THE MUSIC OF THE ORCHESTRA.

Music is a means of communication. Like other creative artists, the composer has had some vivid experience of universal significance which he feels the urge to communicate. This he does by clothing his thought or emotion in an ordered succession of sounds. A message is given to him—we call it his inspiration—which may take the form of a mood of serenity or unrest, gaiety or sadness; or it may be a definite musical phrase or tune which “runs in his head.” We think of Schubert in his coffee-house, jotting down a snatch of song before it eludes him, or of Haydn extemporizing on his instrument until his fingers find the happy combination of notes which perfectly express his mood. But this is only the beginning—the germ. The brilliant moment of conception is often followed by the “heart-breaking labour” which goes to the shaping of a work of art.

Form.

A composer follows rules which we may call *the grammar of music*. The first need is to state clearly his idea—the subject, motive or theme—which he may then extend, elaborate and discuss according to a variety of accepted forms; or he may invent an entirely new one, for, to quote Beethoven, “There is no rule that may not be broken in the interests of a greater beauty.”

His basic theme is often extremely simple and, indeed, may seem even commonplace; it is as though someone said, “It is raining.” A great composer in his treatment of such a theme will make us feel its innermost and furthest implications—the rain’s refreshing, fertilizing, regenerating power.

Early forms.

In all countries the dance is among the first forms to emerge. It began as the folk-dance and grew more and more formalized until in Mozart’s day the minuet had developed into a gracious and exquisitely polished composition barely betraying its humble origin. It was retained by Haydn and Mozart as the third movement of a sonata, symphony and quartet.

Later orchestral forms.

SONATA FORM or FIRST MOVEMENT FORM is described as “the most successful example of the achievement of

unity of design on a large scale." For its humble beginnings turn to Hymn 354 in the *Fellowship Hymn Book*. In this simple tune by Tallis we have the germ of Sonata Form. It will be seen that it consists of two sections, each falling into two strains arranged as follows—

- 1st Section : Strain 1 in the tonic key (in the Hymn Book D major).
Strain 2 in the dominant key (A major).
2nd Section : Strain 1 in the tonic key.
Strain 2 in the tonic key.

The SYMPHONY commonly consists of four movements :

The First Movement is planned broadly as above. It is usually the most difficult and needs our careful attention. The first section (consisting of First Subject—Bridge Passage—Second Subject) is called the Exposition or Enunciation. The second section is the Recapitulation. Interposed between the two is the Development, where we need to be on the alert lest we lose our themes. Of this section Miss Weakley says :—

"Just like life ! We have problems to solve and difficulties to wrestle with, and the music expresses this so well that for the moment we wonder if we are going to get lost. No ; there is the first subject throbbing away in one part, then in another changing its key, changing its tune a little here and its rhythm a little there ; tangled at times in discord and counter-rhythms, but recognizable all the time."

The Second Movement is slow—Adagio—and leads us to the heights of pure beauty. For the moment we rest—there are no problems to solve.

The Third Movement brings relaxation. It may be gay and sportive, as in a Beethoven scherzo, or graceful and delicate as in a Mozart minuet.

In the Fourth Movement we are no longer on the heights of experience. Everyday tasks must be faced. We are brought down to earth gently with mind and spirit refreshed.

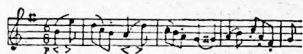
A Haydn symphony.

Franz Joseph Haydn (1732-1809) is often called the father of the symphony. His aim in music was "to praise God with a merry heart," and because of this one returns to his music "with pleasure and with calm, as to bread, the food of which one never tires."

Typical of his work is Symphony No. 94 in G ("The Surprise"), so called on account of the unexpected drum-stroke in the second movement—though less surprising to us than it no doubt was to the London audience for whom it was written in 1791.

The first movement opens with a short and typical Adagio passage which leads to the main subject, a vivacious theme announced by the violins.

First Subject :

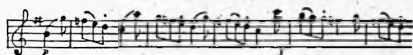


This is taken up and elaborated by the whole orchestra, and soon a bridge passage leads to the blithe, flowing second subject in the dominant key (D major).

Second Subject :



In the development section the first subject is recognized in the following. Note that the original rhythm remains, though the melody is altered.



In the recapitulation section the scale passages of the second subject are slightly altered in form and have returned to the tonic key of G major.



The *Andante* (second movement) opens with an air of childlike simplicity played by the strings.



This theme was used by Haydn in his oratorio "The Seasons." The original text runs : "In furrows long he whistling walks." We see and hear the ploughman as we listen to the tune. A series of

short variations follows ; one shows delicate ornamentation by the violin and flute, while another is in the minor.

The Minuet is vivacious and graceful. Notice especially the imitations which sound like a lively conversation between upper and lower strings and bassoon.

The Finale has a striking principal theme of great vigour, presented by the first violins.



It returns, rondo fashion, after each contrasting episode, yet we never tire of it.

The listener's approach to music.

Music is "silence-bounded," Alice Meynell in her poem, "To Silence," writes :

"Man's lovely, definite melody-shapes are thine,
Outlined, controlled, compressed, complete, divine."

It is useless to hope to receive from music all that it has to give if we bring to it ears made insensitive by the assault of every sound—even musical sound—that comes our way. It is necessary to resist the impulse indiscriminately to switch on the wireless or put on a gramophone record. Discretion is needed, too, in choosing the *kind* of music to be heard at any given time. Few can listen with appreciation to a Wagner music drama closely following a series of Mozart concerts. The two composers represent two different styles of music and demand a different approach, and not many have the elasticity of mind easily to "switch over" from one to the other.

If music is to be a means of grace—and to many it is no less—it demands a certain preparedness on the part of the listener. Whether we take our seat in the concert hall, turn on the radio or wind up our "portable," it should be in a silence of spirit in which alone something of the composer's experience of truth and beauty can become ours.

Bible reading : Psalm 150.

Suggested hymns : *F.H.B. (new)* : 373, 403, 408.

Section XI.

Seeking Freedom.

NOTES BY A. FRANK WARD.

October 18th.

I.—THE TWOFOLD STRUGGLE.

Prayer:

Almighty and everlasting God : grant unto us purity of heart and strength of purpose, that no selfish passion may hinder us from knowing thy will, no weakness from doing it, but that in thy light we may see light, and in thy service find perfect freedom.

Bible reading : John 15. 1-17.

Suggested hymns : *F.H.B.* (new) : 62, 29, 34.

1. A great word !

Freedom—a word often on our lips. Potent to stir up our emotions ; but what do we mean when we use it ? Election manifestos seldom omit the word. Most contestants in any struggle claim to be fighting for it. Let us think out in class together some of the things we mean by it, e.g. :

- (a) What do we need freedom from ?
- (b) What do we need freedom for ?
- (c) Are there several kinds of freedom, and are any more important than another ?
- (d) Are we quite sure freedom is a good thing for everybody, and are we personally prepared to give it ? If not, why not ?
- (e) Is there such a thing as freedom in itself, or is it only something we can experience or desire in relation to some object or purpose ?

Put the answers down on paper, and let them arise from our own experience of living. We have discussed the matter very often and perhaps in too academic and too biased a way. At what points have we found absence of freedom irksome or helpful ? When have we found freedom essential, or too great a responsibility ?

2. The twofold struggle.

The heading "Seeking Freedom" is probably a bad one. I think so, that is why I have put it there. It is the way we all talk and think about freedom—as if it were a pearl we had dropped in a coal bucket and we just searched and found it. I do not think it is anything of the kind. Do you? In this connection, what answers have we obtained to question (c) above?

There are two main ways in which I have found it helpful to think about freedom :

- (i) I need a quality in my own personality which keeps me clear of fears of all kinds, destroys all the paltry hates and contempts, and gives me a sense of growth. In that experience I think I can say to "fate," Do your worst, I am ready to meet all comers !
- (ii) I need in the outward conditions of life the kind of arrangements which stimulate my sense of responsibility. These outward arrangements should make me feel they are adopted not for their own sake, but for the sake of producing the best kind of men and women. Jesus said something about the Sabbath being made for man and not man for the Sabbath.

These two aspects of life are all the time interacting upon each other, and perhaps all one has the right to demand is the right to struggle to achieve both. Perhaps the *experience* of freedom is not so much in the achievement as in the struggle involved. Like most valuable things, freedom is discovered in the task of walking up the hillside and not only in the rest at the top of the hill.

3. The technique.

We discover that both aspects of the twofold struggle involve the conscious acceptance of conditions. At once we are aware of paradox. If we would clear our individual minds of fears, we have to pay a price. I remember fearing the examiner. Why? Because he knew more than me about the subject. To be clear of that fear I had to accept the discipline of learning something about it. Other kinds of fears we all know. Some of the worst are only cast out by prayer. That is a price we find hard to pay ; that is why so few of us are really free ! Do you agree ?

In the realm of "outward conditions" we need to know something about the technique of politics and the right or wrong place for compromise, or "give and take." We might have to find the right way of giving up some kinds of liberty in order to achieve a freedom which gives a greater enrichment. Can we think of such ?

4. Consider !

We are fighting for freedom—freedom from foreign domination. This may not be the same thing as freedom, because although we would fight to the death to avoid overlordship, we might be equally willing to accept thralldom inside the social and political circumstances of our own national group.

October 25th.

II.—CREATIVENESS REQUIRES FREEDOM.

Prayer :

Let us praise and thank God in gladness and humility for all great and simple joys ; for the gifts of science and invention ; for all those who work in form and colour to increase the beauty of life, and for all things that help us to see the beauty of holiness.

Bible reading : 2 Timothy 2. 1-16.

Suggested hymns : *F.H.B.* (new) : 240, 147, 365.

1. " Why freedom matters."

See book with this title (" Penguin Special," by Sir Norman Angell.) Here are some quotations which are the keynote of our consideration in this lesson :

" The quality of man's society is determined by the quality of his mind ; and the ultimate case for intellectual freedom is that without it the quality of his mind,—his thinking, that is—is certain to be bad ; his ideas socially evil."

" This fundamental and supreme freedom, upon which in the long run all others depend, is the freedom to know, freedom of thought, of opinion, of discussion."

2. An acid test.

If Sir Norman Angell is right, our Adult Schools and their method are justified, and not only justified, but necessary. Do we really think this kind of freedom so essential and so sacred that, if a Government order was made to close them, we should continue to meet and take the consequences ? This is not an academic question ; it has happened to such groups in Europe.

3. This changing world.

We know this is not a world in which things "stay put" for long. Change is of the nature of life. Man is all the time called upon to make new adaptations. Life is always in the making, always calling for new experiments. Is it man's fear of change that has so frequently made him fearful of knowledge and freedom of the mind? Think of the long list of terrible crimes committed against man by those who have been fearful of change. What about the other side of the picture? In the world of to-day men or groups of men are intent upon making great changes. In the doing of it they are prepared ruthlessly to brush aside all those who question both their objects and their methods.

4. Conditions of creativeness.

Consider the case of an artist or a craftsman who is seized with some great idea of beauty which he or she wishes to bring to being in, say, wood or stone. The material is selected and work upon it commenced. Immediately it is discovered that the stone or the wood has a nature of its own and there are certain things the artist or craftsman cannot do to it even in the interests of the vision of beauty which is in his or her mind. The vision of beauty has to submit to the limitations of the material. The really great artist or craftsman will find a way of using even the limitations in the material to heighten the idea of beauty which has to be brought to birth. Two things emerge from this consideration. The artist demands and requires freedom to conceive the vision in his own mind. The vision must be his, uncramped, spontaneous, vital. But he must create and overcome, by accepting the restrictions imposed upon him by the material in which he works. Does this give any clue to the question before us?

5. Religion, culture and social life.

We separate these to assist our thinking, but must never forget they are intimately related. All three spheres deal with the human mind, indeed they exist because the human mind exists. How far would we admit that the most valuable developments in all spheres have been due to the heretics who have either been given freedom or suffered to achieve their vision of the desirable? Freedom of discussion, of thought and free access to knowledge, seem to be the only guarantee of wholesome creativeness in these most important spheres of human life. In this case the human mind is the "material," and one of the conditions that "material" imposes is this kind of freedom.

6. Restraints.

If we contend that absence of freedom of thought would lead to stagnation and sterility, are there any restraints society has the right to demand? Would we say that society has a right to demand reverence, tolerance, sympathy, understanding? We have to admit that freedom, like life itself, is dangerous. Would we say that the exercise of freedom without proper restraints accepted or imposed would be not only dangerous but disastrous?

7. Consider

some of the instruments in the hands of society to-day which are affecting the human mind. How far can they be used to expand knowledge or the reverse—e.g., the radio, the cinema, the newspaper, the magazine? Somehow these have to be used and controlled; who are the safest people to have such control? Would a Board of Trustees, concerned for knowledge and culture and in some way freed from the control of Exchequer and politicians, be the right kind of development? Who would appoint such a Board? In this connection could not democracy find a method of appointment somewhat similar to the way judges are appointed in this country?

November 1st.

III.—FREEDOM EXACTS ITS PRICE.

Key thought:

"Thou has made us for Thyself and our hearts are restless till they find their rest in Thee."—ST. AUGUSTINE.

Bible reading: Romans 12.

Suggested hymns: *F.H.B.* (new): 245, 347, 53.

I. Personal freedom.

In the first study of this series we looked at the personal aspect, and discussed some of the things we desire for ourselves, such as absence of fears and hatreds. Would you agree that in this sphere it is possible for the individual to have reached a place where the freedom of the spirit is a fact, and quite untouchable by any outside circumstance, such as imprisonment or even death! Think of Jesus

in this connection. Was there any circumstance, even to the end, where he was not essentially free? And the price? St. Augustine discovered it, the freedom that came from compliance with the conditions of existence itself. There is a voluntary "captivity" which gives complete freedom.

2. This law of freedom

probably runs through every aspect of freedom. In no sphere can it be our experience apart from discovery of and co-operation with the *laws* by which even freedom is *governed*.

3. Organization.

An important feature of modern life is organization. Robinson Crusoe, living more or less by himself, had a kind of liberty which enabled him to react to his circumstances without having to think of anybody else. But to "enjoy" this kind of liberty he had to suffer "imprisonment" on a desert island.

4. Our confusion.

I find it difficult to think clearly through the effect of this increased organization of life upon my ideas of liberty. Somehow the word freedom and its idea grew up in our minds at a time when our lives were less invaded by organization. Our forefathers demanded a kind of freedom which was possible and perhaps desirable under, say, the economic conditions in which they lived. In our demand for freedom are we insisting upon something possible under those old conditions, but which is quite impossible to-day? In other words, are we demanding Robinson Crusoe liberty in a world totally different from a desert island.

5. The economic sphere.

Is there such a thing as economic freedom? If so, what is it and where does it reside? In this sphere, perhaps more than in any other, we are aware of encroachments upon ancient liberties. Apart from war conditions, when we are more acutely conscious of them, we know that increasingly the economic life of the world is undergoing, and must undergo, great changes, and they all seem to involve less freedom. Yet would we, if we could, put a stop to organization in this sphere?

We find in our homes that absence of organization leads to disorder and discomfort, but that organization imposes restraints upon the behaviour and even the "rights" of those occupying the home. One bath and six people. Here are the elements of a riot every morning. Which would we choose, riot or organization?

We find the health life of our town or borough demands careful foresight and organization. The liberties of all of us to be careless, slovenly, or even dirty, are invaded, but we find increased freedom from disease.

The housekeeping of the world, or our economic life, has been, and is, in a state of grave disorder. This is, in part, at least, the cause of our wars and other distresses.

Is it possible that, in order to obtain some further and more valuable liberty, we have to submit to restrictions upon our freedom in the economic sphere to a far greater extent than we wish, or are ready to accept at the moment? Is there something in this sphere which corresponds to the "captivity" referred to in paragraphs dealing with our religious life?

6. Freedom and self-interests.

How often do we find that our demand for what we call freedom is bound up with an insistence upon conserving some self-interest?

Think of the "self-interests" represented in the individual life, some group, or some national unit. How far would we admit that such "self-interests" are legitimate and must be allowed freedom to remain? Or would we say there is a freedom to be gained by all if we were big enough to surrender or deny the rights of such interests in the economic sphere? Such questions are far-reaching and conclusions should not hastily be reached. It is surprising how many, great and small, would be affected by any answer we give.

7. Consider.

If the future holds for us some increase in the ordering or planning of our lives, particularly in the economic life, how are we likely to secure any desirable freedom? Perhaps everything will depend upon the purpose of, and the way we can control, the planning. If the purpose is the supplying of needs and not the snatching of privilege and power, and if the planning is controlled to the end that men everywhere may have their share of the necessities of life, then the freedom will reside in both the planning and the object. This would seem to drive us to the necessity that the God of our Lord Jesus Christ should himself "plan those who do the planning." Jesus said, "Seek ye first the Kingdom of God and all these things shall be added unto you."

Section XII.

Seasons of Life.

NOTES BY A. FRANK WARD.

November 8th.

I.—LIVING TOGETHER.

Desire :

Eternal God, by whose spirit men are led into the way of blessedness, hasten the day when, sin, disease and inconsiderateness being subdued, our homes may be beautiful and our common life healthful and glad.

Bible reading : Zechariah 8. 1-8.**Suggested hymns :** *F.H.B.* (new) : 223, 286, 279.**1. Escape.**

We try at times to escape from some responsibility by fixing our attention on another thing, which is often quite important, but which is not the job immediately to hand. Thus we discuss the social order, or the new world order, and become immersed in big schemes of thought and reconstruction. All quite good and respectable. But here is a question : What right have we to expect wisdom and imagination to get the big wide world right, if we have not discovered ways of living together in the smaller family or village groupings ?

2. Individuality.

Most of us insist that some way must be found for the nurture and preservation of individual life. The large-scale processes and the intricate organization in our industrial life make it difficult to see how individual personality can count or find significance. Yet there are spheres in which large scope can be consciously given to this business of individuality. Think of the family, the village and the small town community. Just because life develops along lines of rigid organization we find the family sphere justifies itself as a necessity for wholesome living. Would you agree with this statement ?

3. Things we must accept.

In the family sphere we must accept imperfection and irksomeness as well as the reverse. Family and village life frequently goes wrong because we assume it exists for our own personal comforts and is just a means by which we get our own way. Actually it is a sphere in which reside possibilities of explosion as well as harmony. In this sphere there must be a conscious cultivation of the art of living together, or things will go wrong. Here, because the relationships are so personal, intimate and simple, is the place for the nurture of personality. So in our small circle of home or village or street we must accept imperfection in others and admit it in ourselves ; variety of temperament and interests ; ranges of age ; and degrees of health.

4. Would we arrange differently ?

One of the causes of friction in our living together arises from difference in age in any given family or community. The Western world in particular has not made a marked success towards harmony or a resolution of the problems involved. We have only to go to the extreme of suggesting a separation of sexes and ages to see what an appalling result in boredom we should get. We must accept in our family and in our community varieties of age, experience, intelligence, perception and the rest, and we have got to get out of it all it can give, and give it all we have.

5. Qualities required.

Try to "run" a family without imagination, tenderness, compassion, understanding, appreciation, and a good dose of humour, and see what happens. With them, all things are possible. In our search for personality, what are the qualities we are after ? Where better than in the small intimate spheres where we have to "knock up against" others in a direct and simple way, are we likely to acquire them ?

6. The Bible reading

takes us back a good many years, but it is interesting to note how persistent through the ages has been the longing for sound community life, or this business of living together. There is the vision of a Jerusalem "where old men and women dwell in the streets," and the presence of the boys and girls along with them would indicate the necessity for those of the "in-between years" who could be their parents. In this kind of setting the individual finds a place and in good living together each finds a kind of "extended" personality—our own individuality merges in and

reaches out into the lives of the others. Childhood and youth need the presence of age and experience, and age and experience need the company of child and youth. How else can youth be wise, or old men become explorers?

7. For discussion.

Out of actual experience we can each contribute what we have found that assists and handicaps in this matter. We must be frank and simple about it and avoid sentimentalising or merely reminiscing. It hasn't been all honey and it hasn't been all bitter for any of us. In the next three lessons we are going to think about particular age groups and we want to confine ourselves now to consideration of the necessity and value of the small community, particularly in the kind of world in which we are living.

8. Quotation.

"Age and youth do not march shoulder to shoulder, but neither do they march in entirely different battalions."

November 15th.

II.—AUTUMN AND WINTER.

Prayer :

Remember, Father, the needs of all thy children ; fill our garner with all manner of store ; preserve our marriages in peace and concord, nourish our infants, lead forward our youth, sustain the aged and knit us all in the bonds of thy love.

Bible reading : Isaiah 51. 1-13.

Suggested hymns : *F.H.B.* (new) : 286, 285, 280.

1. Quotation.

" It is to be assumed that if man were to live this life like a poem, he would be able to look upon the sunset of his life as his happiest period, and instead of trying to postpone the much-feared old age, be able actually to look forward to it and gradually build up to it as the best and happiest period of his existence."—LIN YUTANG in *The Importance of Living*. From a library. (Heinemann. 15s.)

2. East and West.

The Chinese attitude to age is very different from that of the typical Westerner. Dr. Lin Yutang says that many other differences in outlook between the East and West are relative, " but in the matter of our attitude toward age, the difference is absolute, and the East and the West take exactly opposite points of view."

It may be that there is an over-estimate and an over-emphasis in the Chinese view, but in our consideration of the matter it would be helpful if reference could be made to Lin Yutang's book, particularly to Section 8, essay 5 : " On Growing Old Gracefully."

The Chinese attitude is deference to, and almost reverence for age ; it is welcomed, and openly avowed when reached. Contrast this to our own personal views, and to those largely held by our acquaintances. Is it true to say we try to hide our years, and avoid thought and talk about increasing age. We stave it off in all kinds of ways, both expensive and ineffectual. Why ?

3. A curious thought.

The Chinese holds indefinite views about his own immortality and does not seem concerned about it. Yet he faces age and death

in a wholesome and fearless manner. How often do we find in ourselves a shrinking from and fear of both age and death and yet profess certain and bright hopes about "the world to come"? What is there wrong about this?

Do you think the absorption of the Western mind upon what it calls progress, and upon its industrial life, is responsible for much of its distorted attitude to age? In what ways does this work? Do you remember in peacetime the "too old at 40" cry?

4. Handicaps of age.

Do not let us become sentimental about age. It is a "mixed grill" at the best, just like other age groupings. We all have to face it normally, so we had better consider some of the possibilities we should like to avoid, because we have seen them at work:

Physical infirmity.

Loss of acuteness of the senses.

Querulousness.

Criticism of progress, accompanied with cynicism.

Disillusionment, without faith.

Jealousy of youth and youthful beauty.

Economic demands upon younger generation frequently too heavy.

Discontent and unreasonable demands for attention.

Most of these unpleasant qualities have reasons behind them, and perhaps an understanding of these reasons may assist the patience and tenderness of those who have to live with aged ones suffering from one or other of these qualities.

5. Contributions of age.

At its best age can be and is one of society's great benefactors. Given health and faculties, we have all been blessed by age when it has shown:

Repose and sense of proportion.

Interest and understanding of current events.

Faith maintained through defeat and buffeting.

Mellow wisdom and serene gaiety.

Kindly humour.

Beauty and grace of feature.

Acceptance of age's limitations.

6. Our community.

Wherever we are living there are aged folk among us. Our community would be as incomplete without them as without children. Will the advent of the smaller family and the change or loosening

in family life and ties, lead to greater loneliness for the aged? Is anything being done, or thought being given to the special needs of old age in your community?

Novel worth reading:

All Passion Spent. By V. Sackville West. (Penguin. 6d.)

November 22nd.

III.—THE ' MIDDLE YEARS.

Prayer:

Show us, O God, the way of patient industry, that honouring and praising thee in the work of our hands and learning the dignity of honest labour, we may be faithful in small and humble tasks, good comrades with our fellows and brave to fight against all that may hinder fullness of life.

Bible reading: Psalm 119. 33-40.

Suggested hymns: *F.H.B.* (new): 175, 177, 162.

1. Our Schools.

Harry A. Lacon, ex-National President, said during his year of office: "Our Movement is showing signs of age." By that I think he meant our membership is predominantly "middle-aged." To the extent this is true we are discussing ourselves, and it might be salutary to get one of our really young members to open this lesson.

We are thinking of those between the ages of 30 to 60, say—a most important and responsible age group.

2. What have we done?

By and large—we have met our sweethearts; we have married; we have begotten children; maybe grand-children are "in the offing"; we have a home; we pay rates; we run a business or a business runs us; we have a "stocking" or a bank account, or we are anxious about an overdraft; we are a Church Deacon or a Town Councillor; we are retiring on pension; we are getting stout; thin or grey in the hair; we are important and very busy; we should be getting very wise.

Add to the list out of your own knowledge. It sounds ordinary, but it is not intended to be humorous. All these things cover big areas of great importance in this business of living together. Maybe we have been so engrossed that no time has been given to the pondering over and wondering about it. Perhaps we are all a little tired and have lost the sense of zest, and missed the sense of dignity because we have allowed ourselves "to be careful and troubled about many things."

3. Getting and spending.

These middle years bring heavy responsibilities, and it is difficult to maintain a sense of proportion or even to keep steadily in view the object of our activities. We start on the job of earning a living, get engrossed in the earning and forget the living. Sometimes this results from the earnings being scanty and sometimes from them being substantial—both have their special temptations. Then earning a living does not stop just there; it brings responsibilities towards those associated in the job, and we feel the burden, not only for home but for a large number of other people and other homes—or, at least we think we do. Then we find we are busy feeding our children's "tummies" but have no time left to play with them and live alongside their minds.

4. Administration.

Think how large a share of the administration of business and community life is borne on the shoulders of this age group to which we largely belong. If we go wrong in our direction or sense of what is vital and important, how can we expect the world to run right? Think over that and ask what we can do to keep ourselves balanced on the rails and sure that the rails lead to something or somewhere worth reaching.

5. Tarnish.

We remember those hopes, enthusiasms and ideals which stung us when we were a little younger. We have "come up against it," and things look a bit tarnished now, do they? Well, maybe we were hopeful and enthusiastic about the wrong things, or in the wrong way. Education has sometimes to be painful. Or maybe we have just thrown them over in order to get comfortable and to overeat. There is a good deal of the tabby cat about some years of our middle age—we throw overboard some of our ideals in order to purr in private and stroke our sleekness. Youth barks sometimes like a young puppy and makes us stir. And there is always the chance that we are not too late to rub off some of the tarnish and regain the brightness.

6. Life's speed.

Things and thoughts move so quickly, and a whole new range of interests, and almost a new vocabulary (think of the technical jargon of radio) springs up overnight. Our children find their joys and fun in those new ways. We are so busy getting or spending or running the world, that we become strangers in mind with our kith and kin. This happens in many directions. Religious thought and new moral attitudes. How baffling it all is! But if middle age cannot be a kind of bridge between youth and age—a medium of understanding and integration, how badly things will fare. All this makes large demands upon the energy and imagination of those in the range of the middle years.

What are we going to do about it? The first thing is just to wake up and become aware of our function. Maybe it will be a bad thing for this business of living together when middle years gives up its Adult School of one kind or the other. After all, we respectable and responsible middle-aged folk can remember, if we will, our follies, our mistakes, and our sins, and if we can do nothing more than advise some youngster in the doldrums that life is tough and heals itself, it may be worth doing.

November 29th.

IV.—YOUTH AND ADOLESCENCE.

Prayer :

O God, who hast taught us that we are most truly free when we find our wills in thine, help us to gain this liberty by continual surrender unto thee, that we may walk in the way which thou hast prepared for us and in doing thy will may find our life.

Bible reading : Psalm 100.

Suggested hymns : *F.H.B.* (new) : 205, 118, 120.

Youth and childhood are among us. They are a part of the normal family and community. Like other age groups, they cannot properly be considered apart from the rest of the community. The family has definite responsibilities to the youth sharing its life, and youth has also a responsibility to the family and community.

1. Youth's opinion

of middle age and age is worth pondering. Sometimes it is fair and just, sometimes not. Often it is understandable ; about its parents and the middle age years particularly. We middle-aged folk wonder at the scepticism of youth about our religious assumptions and ideals. If we think over last week's paragraph on "Tarnish" we might get a clue. How comfortable are we in the presence of our youth and children in discussing religious matters and questions of morality ?

2. Understanding.

Let us recall some of our own experiences of growing to maturity:

- (a) We were not as brave and "cocky" about life as we tried to make out. In fact, we were often very lonely and shy and afraid.
- (b) We did not understand what was happening to us in the physical changes associated with adolescence, and the older people were just afraid of mentioning sex or giving a clue to our turbulence and touchiness. We thought we were different from everybody else, and we now know it would have meant much to know we were just like everybody else and "in the boat together."
- (c) We were shy and reserved about our hopes and thrills, our resolutions and our defeats. We hated folk who "talked down to us" or who were so good they were always shocked.
- (d) We longed to be adequate to meet the unknown in the life ahead of us and we were often afraid we shouldn't be.
- (e) We wanted to possess charm and to show prowess and fearlessness, and secretly knew we were callow, calfish and nearly cowardly.
- (f) We were impatient of the over-cautiousness in social and political matters of the middle-aged, and we surmised that all the compromises of our elders were rather shabby and mean and self-interested.
- (g) We often found the family circle irksome and limiting, and there were times when "we kicked over the traces."
- (h) We were suspicious of strait-laced goodness and piety that seemed to consist of inhibitions and that lacked spontaneity.
- (i) We disliked patronage and easily-given advice.

- (j) We liked sometimes to be just on our own and to do things even without our elders knowing, and we sometimes lied about it. We mostly resented the perpetual questions : Where have you been ? Where are you going ? What have you done ? Why don't you ?

3. To-day.

Youth is receiving a great deal of attention. It is being called upon to assume big responsibilities and undertake great tasks. In some directions middle age has proved inadequate in energy and imagination to effect necessary changes in the structure of social and political life. We now see a definite attempt being made, by those anxious for changes, to get youth active at the job before their minds become set or before the normal responsibilities attaching to maturity colour or tone down their ardour. To what extent is this justified ? Think of youth in Russia, Germany, Italy and Japan. They are being made the agents of change. Is this a proper function of youth ?

An aged Friend, William Littleboy, once said : " Prudence is one of the virtues for which there is no beatitude." Has middle age, and age with its experience of living, no valid part to play in the business of living together ? Many of the tasks before the world demand energy, vision, strength—which it is the function of youth to supply. Has middle age become too prudent and smug, and is youth reacting against this because it is often self-interested cautiousness ?

Consider some of the developments in our own national life which show concern for the education, discipline and nurture of youth. Should we not welcome and encourage such efforts ? What kind of controls of education would we criticize ? Think over the prayer at the heading of this lesson and ask ourselves if our religion gives us any clear indication of what is the Will of God for the world and for youth.

Section XIII.

Good Life.

NOTES BY ERNEST DODGSHUN AND GWEN PORTEOUS.

December 6th.

I.—WHAT DO WE MEAN BY THE
GOOD LIFE ?**Bible readings :** To be found in the notes.**Aim :** To estimate the Good Life in terms of sustained and effective aspiration rather than in those of complete attainment.

The aim itself may well provoke discussion. It is, of course, poor aspiring if there be no attainment, but the point to be made is that the Good Life consists in continuity of honest effort, making each success an instalment of the perfection desired. It is a constant process of becoming. "*Seek first the Kingdom of God and his righteousness,*" said our Lord, and Paul confesses to a similar thought in Philippians 3. 12.

Take as the main Bible reading Micah 6. 1-8, and try to regard the passage as dramatic. (See if possible the Modern Readers' Bible.) The Lord is represented as pleading with his people and calls the eternal hills to be adjudicator. The first five verses should be read by one person (it is God stating his case), and the next two verses by another (this is the people's rejoinder to his pleading), and then the president might read the last verse which gives the judgment of the mountains. It is a concise setting forth of the essentials of the Good Life.

Some points for consideration.

Let us table some assertions which shall be more or less provocative. If approved they can be expanded and illustrated by experience and, if questioned, they can be discussed.

(a) The Good Life is more than the observance of a moral code. (Remember the surprised challenge of the moral man : "All these

things have I kept from my youth up : what lack I yet ? " Matthew 19. 20.) It is the response of the whole man to excellence of living ; it is our saying " Yes " to life in the best way we can. Read here Mark 12. 28-34, and note how there is required the consent or yielding of heart, mind, soul and strength to the good. There is no true living of the Good Life in compartments. If, therefore, the entire being is involved, we need the kind of education, religion, and social environment designed for the whole man. The Good Life is the integrated or harmonized life, and we shall have to examine in another lesson how a belief in God unifies life and brings wholeness.

(b) The Good Life can be lived only in community and not in isolation. It is in a right relation of the whole man to his neighbours in *their wholeness* that the Good Life consists. Notice how this implies the avoidance of " unsocial acts " and calls for active human consideration.

(c) The Good Life has to be lived by men and women who are liable to make mistakes. They must not allow these to discourage and weaken. Let us banish the notion that we live as in a great task-master's eye (what a lot of harm has been done by the misuse of the text, " Thou God seest me " !), or in the presence of a heavenly schoolmaster who insists on the correct answer or nothing. (Look again at Matthew 25. 24-27.) It is on record that David, with all his failings, was proclaimed a man after God's own heart.

(d) The Good Life is one of constant vitality, interest and adventure. It denies with vigour the alleged connection between goodness and dullness. In such a life there is scope for the sense of true values, for creative performance, and for deep satisfaction more than in all the dreary, outworn, and nauseating " pleasures of sin." Sin is always a monotonous repetition of discredited mistakes, but goodness can and does break out into pioneering quests. The story of Eric Gill testifies to this on almost every page.

See what other points you can make of similar kind.

Surprises of the Good Life.

Notice how good quality has a knack of bursting out among all races, in all creeds and through all ages. Unexpected people rise into greatness. Supply examples of this from your knowledge of history or of human nature. Notice also how different expressions are given by different people to the living of the Good Life ; see how the standards remain while new and sometimes better interpretations arise ; see how different temperaments react to the claims of the good. Is this part of what was meant by the phrase, " diversities of gifts but the same spirit " ?

Again, ask yourselves whether the " moral " man is necessarily the good man. The Good Life certainly includes concern for the

observance of moral obligations ; it acknowledges a sense of "ought" ; but the man who lives the Good Life may find that a traditional code of morality is not only negative and harsh, but essentially false. Read about the Pharisee and the Publican, in Luke 18. 9-14, as a picture of moral perverseness. What comparative merits do you find in the characters of the Prodigal Son, the elder brother and the father ?

Completing the circle.

Turn again then to the question which forms the title of this lesson. What do you think about it after examination ? Do you agree that for a man to live the Good Life is for him to be alive and responsive to all those things that are true and honest and just and pure and lovely and of good report, under whatever guise they may appear and appeal ? Does it not also involve that he should make these things his friends, so that they are no longer his masters by authority, and that he finds their service not a task but an enduring joy ? Try to make this severely practical by considering that good quality of life, widely spread through the community, is the soundest, and perhaps the only real alternative to the dominance of the State. Self-discipline, far more than State discipline, is a means of man's political, social and international salvation. Rabindranath Tagore has told us that when society allows itself to be turned into a perfect organization of power, by means of an outward discipline, there are few crimes which it is unable to perpetrate, because, says he, "success is the object and justification of a machine while goodness only is the end and purpose of man."

Book references :

Autobiography, by Eric Gill. (Jonathan Cape. 12s. 6d.) This book bears stimulating witness to a struggle for wholeness of living and makes frequent references to the quest of the Good Life. For our purposes it comes to a focus point at the top of page 206.

Lay Morals, by R. L. Stevenson. (Chatto & Windus. 1s. 6d.) This is an unfinished essay, and delightfully provocative of thought and discussion.

Poem, "The Things that are more Excellent," by Sir William Watson.

Suggested hymns : *F.H.B.* (new) : 62, 123, 232, 356.

December 13th.

II.—EXPERIMENT AND GOOD WORKMANSHIP.

Bible readings : To be found in the notes.

Illustrative quotation :

" . . . how this man attained to a moral excellence denied to his speculative contemporaries, performed duties from which they, good men as they were, would have shrunk ; how, in short, he contrived to achieve what no one of his friends, not even the immaculate Wordsworth or the precise Southey, achieved—the living of a life, the records of which are inspiring to read, and are indeed the 'presence of a good diffused.'"—AUGUSTINE BIRRELL on Charles Lamb.

Aim : To emphasize that the Good Life is expressed in and known by its fruits.

" It becomes plain that the real wants of the age are not analyses of religious belief, nor discussions as to whether ' Person ' or ' Stream of Tendency ' are the apter words to describe God by ; but a steady supply of honest plain-sailing men who can be safely trusted with small sums, and to do what in them lies to maintain the honour of the various professions, and to restore the credit of English workmanship. The verdict to be striven for is not ' Well guessed,' but ' Well done.' " So says Augustine Birrell in the essay on " Truth-hunting," from which the illustrative quotation is taken. It must have been written at least sixty years ago. Would you not say that it was a word in season for this age too ? It takes us out of the world of conjecture and reminds us that actions speak louder than words.

The importance of right fundamental belief is not lessened by insisting that doing the will is the sure way of knowing the doctrine.

" I do not know his creed, but he was bold
To stand and face the challenge of each day,
Living the truth so far as he could see—
The truth that evermore makes free.
Perchance he never thought in terms of creed,
I only know he lived a life, in deed."

The witness of the Gospel.

When John the Baptist was in prison and somewhat depressed, wondering whether his hopes of the new prophet were vain, Jesus knew that the best restorative was to let him know what was being

done. It was as though he said (as he did on another occasion—see John 10. 24-25): “The works that I do in my Father’s name, *they* bear witness of me.” So it almost always is with the honest workman, with all who aspire after the Good Life. Attempts to find religion, culture, salvation and the rest outside of the work committed to us must always be futile, and cannot be made good by education or devotion alone. It is reported that a great surgeon who resented the imputation that he was an atheist, said, “If you want to know what my religion is, come and see me operate.”

Read for the main Bible reading Matthew II. 1-6. Try to imagine how striking this message might be, how it might bulwark the soul of John. Could we say of our daily work, our Adult School committee work, even sometimes of our hobbies, “The work that I do, that testifies of me”? Mr. Bernard Shaw once said: “When a working man comes to me and says, ‘What can I do for Socialism?’ I say to him, ‘Go away and make yourself the best carpenter in your district, and *then* tell people that you are a Socialist.’”

Good quality in the work of our hands.

We often hear around us criticisms of shoddy work; they have more power when they come from the man who is himself a good craftsman. “These jerry-built houses—they’ll be slums within ten years!” Such is the well-deserved scorn on “cheap and nasty” goods, scamped work, and deceptions of all kinds. Think of some of the men and women who have turned out the best that was in them and have rejoiced in the labour of their hands or brains. Of these a splendid example was Eric Gill, monumental mason and letter-cutter, architect and sculptor, almost scorning the name of artist because it seemed to separate him from his fellow men. Read his autobiography and be thrilled on every page. Think of Charles Darwin and how he laboured for some twenty years collecting material and then begging fellow scientists to criticize and tell him whether they could detect any flaws. Remember the patient and sometimes unseen work done by the farmer, the gardener, the engine-driver, the instrument maker, and others. Think of the integrity of life, the reliability, the sense of honour that goes to make good work. Examine whether this be a matter of skill and technical ability only, or of rectitude, scrupulous fidelity, sense of duty, sportsmanship, and perhaps of that singleness or purity of heart by which men see God. One hears it said occasionally, of those who are fully skilled but lack integrity, “You wouldn’t have treated a friend with such scamped work, would you?” Recall those lessons in March on Grenfell, Lansbury, and Lodge, and see how they illustrate this point.

Another aspect of this concerns the nature of the work itself. Perhaps this is delicate ground, but think of the promotion of

betting pools, the fabrication of bogus antiques, the adulteration of foods, of oratory that misleads and sermons that hedge the issue. Could these possibly commend themselves to the honest craftsman or be compatible with the Good Life? Think it out. It would be valuable to turn to the lesson on C. P. Scott in the Handbook, *This Changing World* (1939), and read again paragraph 4. It suggests what is meant by "integrity" of workmanship.

As another example one likes to think of the work of some of the monks in their building and illuminated writing as being the kind that endures, and of how the Benedictines have left honest carving, stone-masonry, wrought iron and architecture all over Europe.

The experimental feature of the Good Life.

The Good Life is marked not only by the doing of ordinary things in a good way but by the creating and pioneering of new efforts. Perhaps it may be at a great cost of time and thought, even of criticism. Dr. L. P. Jacks points out that, in the case of the Good Samaritan, whom we are all bidden to imitate, he did not follow the morality of his age and perform what was considered a good deed. We approve it now, but in his day he took an unheard-of risk. Indeed he went against the accepted code of his time, and was probably condemned by the Priest and Levite as an innovator in the realm of morals. Are we thus creative in defiance of conventional morality? One likes also to think of those people mentioned in Matthew 25. 34-40, who merited the Kingdom by a quite unanalysed living of the Good Life, and were surprised since they had been too busy to know whether they had been living it or not. "Why judge ye not of yourselves what is right?"

Helps on the way.

What value do you give to the power of a good tradition, of membership of a family, a school, a Trade Union, a Friendly Society, or of any group as an aid to the Good Life? Even the derided "old school tie" may have redeeming uses. "I mustn't let it down," says many a man in loyalty to something that commands his affection or homage.

After this lesson has been discussed, perhaps it could hardly end more fittingly than by a reading of a well-known passage in Ecclesiasticus 38. 24-34. It is important to use the Revised Version.

Book reference:

The Faith of a Worker. L. P. Jacks. (Hodder & Stoughton.) Out of print. Especially last three chapters.

Suggested hymns: *F.H.B.* (new) : 38, 49, 121, 124, 402.

December 20th.

III.—RESOURCES OF THE GOOD LIFE.

Bible readings : To be found in the notes.

Illustrative quotation :

"And if I might attempt to state in one paragraph the work which I have chiefly tried to do in my life it is this : to make a cell of good living in the chaos of our world. Lettering, type-designing, engraving, stone-carving, drawing—these things are all very well, they are means to the service of God and of our fellows and therefore to the earning of a living, and I have earned my living by them. But what I hope above all things is that I have done something towards re-integrating bed and board, the small farm and the workshop, the home and the school, earth and heaven."—ERIC GILL : *Autobiography*, p. 282.

Aim : To examine the need of some power not ourselves which makes for the Good Life.

If our thought on the two previous lessons has led us to a larger understanding of the Good Life and has helped us to covet a greater measure of it for ourselves, we shall perhaps echo Paul's question : "Who is sufficient for these things?" His answer (at least as interpreted by Dr. Moffatt), was that he was "sufficient" because of his sincerity and of his reliance on divine power. A few verses further on he confesses, "not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." (2 Corinthians 3. 5.) This, in substance, has been the witness of men and women through the ages. Possibly many examples might be given of this, but one may suffice here. Keir Hardie, when visiting Belgium to address the workers of that country, said, in a courageous speech, "It was reading the Gospels and studying the story of the Person of Jesus Christ and his spirit and teaching, that brought me into the Labour Movement. I tell you, brothers of the continental countries, that without the spirit and the teaching of Jesus Christ you will fail to realize your ideal of the reconstruction of society on a juster and more human basis." While in Brussels he had the Beatitudes read from his platform, and the next day they were printed as news in a great Socialist daily paper. At the end of the chapter already quoted, Paul suggests that we, by reflecting the character of Christ, are "transformed into the same likeness as himself, passing from one glory to another (or from one stage of character to another), for this comes of the Lord the Spirit."

Effort or power.

In all sorts of ways man has learned the difference between doing things himself by effort and harnessing other powers to attain his object. He has used the winds to fill his sails, water to turn his wheels, coal to generate energy, the ether to send his messages. His own co-operation is needed, but he helps himself by taking advantage of power other than his own. This often means the attaining of his end without fuss, undue strain and unnatural exhaustion. The same thing is suggested in a letter that lies before me in which the writer says: "I suppose one of the differences between the unbearably pious and the really good is that the really good's actions and behaviour are the only possible and natural expression of the really good spirit, whilst the merely pious make a supreme effort to improve (in their outward affairs) on their inner life. That being so one can't just scorn them, but it does mean they create a tension which the good avoid."

Perhaps we all know certain people who live, or attempt to live, the Good Life, and who do it so ostentatiously and with a "seething fuss of self-effacement" that they are nuisances.

Efficiency of the Good Life.

One likes to feel that the Good Life is not something alien to ourselves, but rather the fulfilment of what we truly are. It is written in Ecclesiastes that "God made the race of men upright, but many a cunning wile have they contrived." What is good quality in a soldier, a citizen, a bootmaker, a horse, a tool? Surely it is something that fits it for its purpose in the best way, that makes it more efficient. Would you feel that when a man is living the Good Life, as he understands it, he is liberating his own capacity, he is harmonized in his being and thus walking in a large liberty? Follow this thought by examining the relation of the Good Life with freedom. Which is the more dependent on the other? It has been said that "Freedom is the ability of the individual consciously to order and direct his own thought and life so that he may achieve personal integrity, and contribute in the greatest possible measure to the well-being of society." The author of this definition follows it by saying, "While economic and political factors may help, economic and political systems will not give you freedom; you must find the truth and the truth shall make you free." It is well, therefore, to be fairly clear as to the purpose of man's life so that we may better know what fits us for it.

What is your idea of our final purpose in this world? How do you interpret that famous answer, "Man's chief end is to glorify God and to enjoy him for ever"?

Wisdom, the ally of the Good Life.

Eric Gill's own story is quite clear about the connection between the practical and the mystical. Speaking of himself and fellow-craftsmen he says, "We believed that a good life and a good civilization must necessarily be founded upon religious affirmations and a determination to live in accordance therewith. . . . The beauty and loveliness of the natural world bears its witness to God's love ; it is necessary that man's works should bear witness to his love of God." (You really must read this fine book !) But what of the alleged struggle within all of us between the good and the less good, or, in many cases, the bad ? Many men feel that when they would do good, evil is present with them. Is there a source upon which we can draw for wisdom, and can it help in that inward discipline that we so much need ? James, that practical apostle, has a word about this which might form the main Bible reading. Look at it in chapter 1. 5-8 and 19-27.

Renewing of our strength.

Consider what it means to try to live the Good Life without inner or spiritual food. Many who believe in God, who love their neighbours, and want to play the game honestly, must be living a starved life. They do not recognize the need for a dependence upon the life of the spirit. They have no time for silence, for the energies of prayer, for the development of themselves. Look again at the aim and express in your own way the need we have to draw upon some Power not ourselves if we would possess what the Good Life demands of us—fearlessness, gentleness, forgiveness, endurance, constant good cheer, generous compassion, and an acceptance of human limitations. "Be assured the world tragedy of hate and hunger is not merely political or economic. It is partly a great spiritual tragedy of lost faith in God. Clearly, Christianity is a way of living that must centre and anchor in God, and nowhere else. For the existence and love of God lies at the foundation of the Christian faith. We need to advance from a formal religion of restraint and obedience to the law of a living religion of divine power and communion between human and divine. The world can be regenerated only by regenerated persons." So said the first Hon. Secretary of our National Movement in April, 1934. Do we believe this ? Is it not true that God, shown to us in Christ, can give to all who will receive it life in abundant measure ?

Suggested hymns : *F.H.B.* (new) : 29, 53, 138, 212, 233, 402.

December 27th.

THE POETS AND CHRISTMAS.

NOTES BY GWEN PORTEOUS.

Bible readings : Luke 2. 1-16 ; Matthew 2. 1-12.

Book reference :

The Century's Poetry. Volume 2. (Pelican Books. "A40. 6d.)

Aim : To feel with the poet the disturbing newness of life which Christ brought into the world.

Suggested hymns : *F.H.B.*, (new) : 305, 306, 307, 308, 405.

I. The Poet.

The best and loveliest things in life defy definition in any other than the language and music of poetry. Men and women would be dumb without the tongue of the poet at just those moments in life when they have the most imperative need to be eloquent. If it be said that human lovers do not speak like Romeo and Juliet, it is certain they have had moments when they wished profoundly that they could. The greatest moments go deeper even than the need for silence and demand the one final and inevitable word. This is true of the individual spirit. It is true also of the great moments in the history of the human race. Birth, love, joy, pain, achievement, loneliness and death have deep significance in every human life, but their meaning in the lives of the great ones of the earth, those whose mature and sensitive personality implies an intenser capacity for experience, has always demanded of the poet expression as complete and as adequate as human speech can afford. The poets, in their response, speak for us. The poet's voice, like the angelic, is ever more living than our own. "Glory to God in the highest, and on earth peace, goodwill toward men." Nobody knows where the angels left off and where the poet Luke began. Everybody knows that the language of angels and poets is the only language capable of holding the meaning of what is perhaps the deepest mystery in the experience of men, the significance of the birth of Christ and of his impact upon all subsequent history. None can so nearly express all that Christ means to the world, not only the joy of his coming, but his challenge to sin, and his promise of salvation. The poet knows that this involves pain, struggle and even death. Christ brings light and life and joy, but he brings disturbance and death to an old order and to old ways of thinking, feeling and being.

2. "Journey of the Magi": a poem by T. S. Eliot.

It is this idea of disturbance which moves the imagination of Mr. Eliot. Read the poem right through and then build in your own mind a picture of one of the wise men, now in his old age, calling up the details of a journey often forgotten temporarily, but too important in its effects on his whole life ever to be eliminated from his memory.

"All this was a long time ago, I remember."

His recollections are all very human. Uppermost in his mind are the discomforts, the cold, the night fires going out, the villages dirty, the charges outrageous, and, above all, the feeling that the whole undertaking had nothing at the end of it, that it was a piece of monstrous folly, a most unprofitable business,

"With the voices singing in our ears, saying
That this was all folly."

To the old man, looking back, the object of the journey was still uncertain and confused, the conclusion unexpected, and so disturbing that life had never been the same since his return.

"We turned to our places, these Kingdoms,
But no longer at ease here . . ."

Now study the poem in more detail. There is a hint about the country from which the Magi set out. Use it and build up your own picture of a land of ease, warmth and colour, day succeeding day with nothing to challenge the strength of mind or body. Imagine the summer palaces and the silken girls bringing sherbet. Some powerful influence must have driven the Magi on so unfavourable a journey, on which they were dependent on their own resources of courage and endurance. They were confronted with the difficulties which life throws up—ignorance, stupidity, indifference and the sheer intractability of circumstances, the camels refractory, the camel men running away, six hands dicing for silver, lack of information.

Notice, too, the poetic suggestiveness of certain touches in the poem. Mr. Eliot uses half-a-dozen words. There is a wealth of meaning imagined in them. The Magi come to an easier place, verdant and temperate, settled and cultivated, but there are three trees on the low sky, vine-leaves over the lintel of the tavern, and empty wine-skins. They continue, reach the end of the journey, and what they discover is something unspeakably beautiful—"And I would do it again"—but something so profoundly disturbing that they are driven forth on yet another journey, and the old man at the end of his earthly life had not reached the end of it.

In another poem Mr. T. S. Eliot speaks of April as "the cruellest month," deeply disturbing to the plants kept warm and safe by winter's snow, piercing them into life and activity. Sensitive people are restless in spring, feeling the acute contrast between their own partial living and the bursting forth of new life in the world of Nature. Some men and women are more disturbing than ever Nature can be. In this sense they are cruel, but they are the vital growing points in human history. The birth of Christ is the spring-time of the world's life. It sets men's feet on a journey to which there is no end. It presents them with questions to which there is no final conclusive answer. It challenges them with difficulties so great that death—the relinquishing of moral and spiritual sensitiveness—seems a desirable thing. But because of the birth of Christ such a death cannot come to men any more than the spring sun can cease to speak to the sleeping plants.

"All this was a long time ago, I remember,
And I would do it again . . ."

3. "Nothing is enough."

Turn to Mr. Laurence Binyon's short poem, "Nothing is Enough," in *The Century's Poetry*, vol. 2. Does the title discourage you, and do you feel that at the end of so difficult a year you are entitled to sit back and rest? This is very understandable, yet the title of this poem asserts a most glorious fact about man, that there literally is no limit to his possibility of growth. His progress may be checked here and there, on this part of the earth's surface or on another, but the human spirit must grow, and the greatest souls in all ages have said, "Nothing is enough." Refer to the lesson on *The Winter Journey*.

Think of the world's great lovers, of its most eager spirits, of its most sensitive, imaginative artists and its most powerful minds. Make your own list. The poem suggests that even these great of the earth are not the final expression of the spirit of man. The future holds illimitable promise. This is not the only, and perhaps not the most important, thought in the poem. It suggests that human beings here and now can grow in their capacity to love, think and feel. How many times in Adult Schools, among quite ordinary folk, are there those for whom "Nothing is enough"? Can you connect this poem with the significance of the coming of Christ into the world? Did he not so extend our thought of what is enough that we now know that "Nothing is enough"?

If you have time, read Mr. Cecil Day Lewis's poem, "A Time to Dance." It is beautifully written and contains the same kind of thought. It will be found in *The Century's Poetry*, volume 2.

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